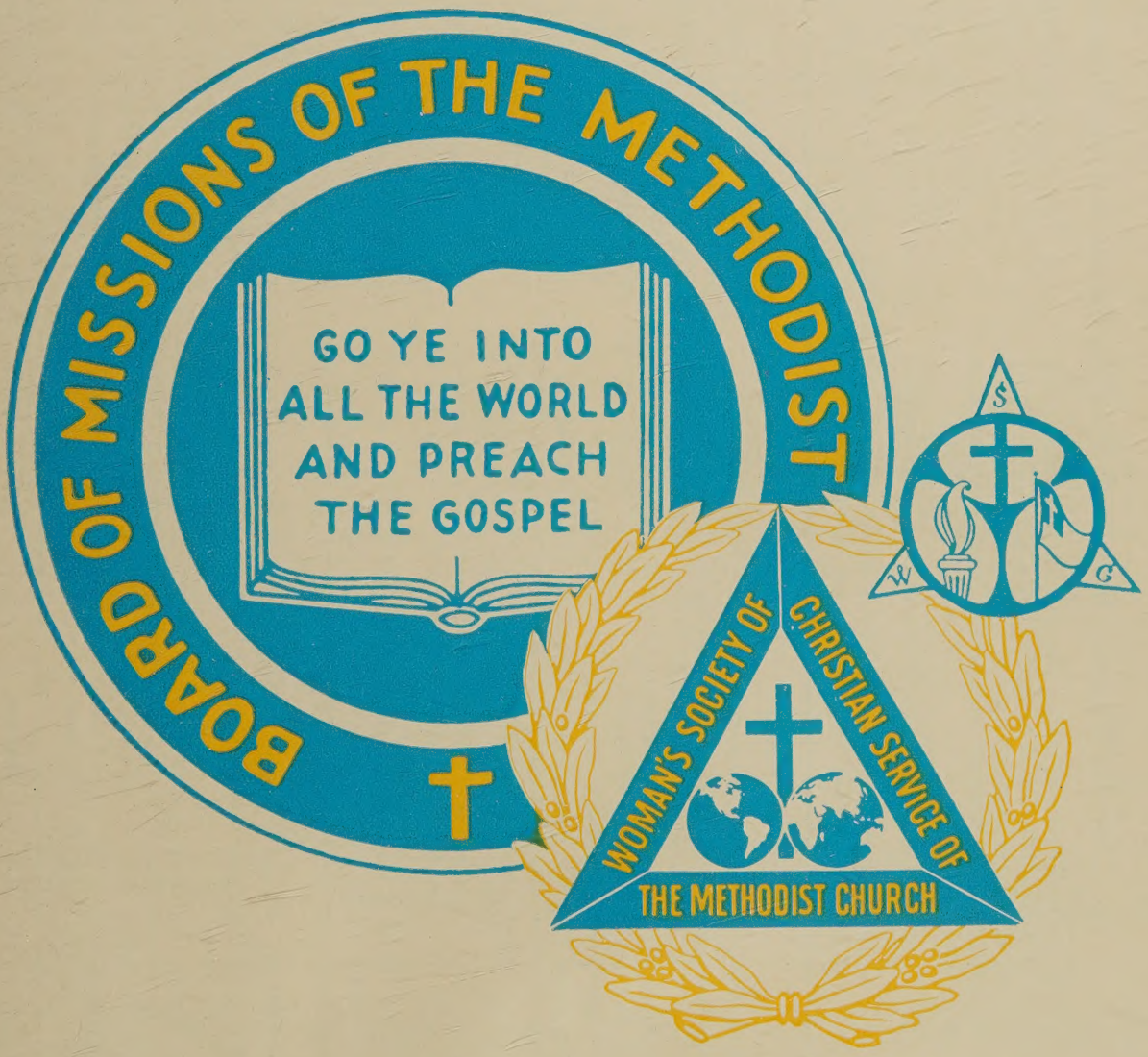
JUNE 1961

The Methodist Woman



1961-1962 Over-all Calendar of Activities

for the Woman's Society of Christian Service and the Wesleyan Service Guild

In this over-all calendar only a few activities are mentioned as a suggested guide for the year. A monthly Calendar of Activities is printed in every issue of THE METHODIST WOMAN with specific suggestions for each line of work—things to do that month.

The *Program Book* "The Household of God" plus articles in THE METHODIST WOMAN and WORLD OUTLOOK are essential for informative programs on the work of the Woman's Division. Make plans early and secure materials well in advance of need. Unless otherwise noted, the secretary of literature and publications should order all literature from Literature Headquarters, 7820 Reading Road, Cincinnati 37, Ohio.

- The Secretary of Promotion should see that all reports are mailed by November 15 and May 15.
- The treasurer should remit quarterly receipts to conference (or district) treasurer by August 5, November 5, February 5, and May 10.

June

Children's Work: Cooperate in vacation church-school plans.

Christian Social Relations: Study the Quadrennial Program on Race. Watch THE METHODIST WOMAN for suggestions and plans for action.

Student Work: Cooperate in church plans for observance of Methodist Student Day (second Sunday in June).

Supply Work: Present *Askings* to society for acceptance.

Vice-President: Convene committee on program: secretaries of Christian social relations, literature and publications, missionary education and service, promotion, and spiritual life. Evaluate programs of the last year. Begin plans for total educational program for 1961-1962. It is expected that every member of the committee will be thoroughly familiar with the program and study materials and be ready to contribute her best thinking and creative ideas.

Youth Work: Help in making it possible for youth to attend a camp, institute, assembly, or workshop.

July

Children's Work: Attend a training group wherever possible.

Christian Social Relations: Begin plans for United Nations Day. (See July-August issue.)

Student Work: Encourage students to attend the 7th National MSM Student Conference to be held at the University of Illinois in Urbana, August 26-31, 1961.

Vice-President: Call a meeting of the committee on program to continue plans for the study groups, monthly meetings and special days.

August

All officers and secretaries of lines of work: This is the month to complete all plans for the new program and study year. Committees on

December

Children's Work: Assist with plans for missionary study in Sunday school and additional sessions.

Christian Social Relations: Cooperate in church-wide observance of Commitment Sunday.

Promotion: Look ahead to Epiphany, January 6, and plan appropriate service for receiving new members.

Student Work: Work with your pastor in planning observance of Student Recognition Day (fourth Sunday).

January

Christian Social Relations: Do one thing to implement the Charter on Racial Policies.

Missionary Education: Begin the study, "The Christian Mission in Latin American Countries" and cooperate in the church-wide study, "Latin America," whenever it is offered, adjusting study calendar if necessary.

Promotion: Evaluate activities of the past few months and progress made in the implementation of the Quadrennial Emphases.

Spiritual Life: Emphasize the spiritual values in using the *Prayer Calendar*. Cooperate in plans for the observance of the interdenominational World Day of Prayer.

Wesleyan Service Guild: This is Guild Month. Arrange a joint meeting with the Woman's Society. Publicize the Guild in every way.

February

Christian Social Relations: Watch THE METHODIST WOMAN for suggestions and plans for action.

Spiritual Life: Arrange for Lenten Prayer Groups. With the committee on program plan A Day Apart Service during the Lenten season.

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Cover: Emblems on the cover suggest symbolically that the Wesleyan Service Guild is a part of the Woman's Society of Christian Service and that the Woman's Society is a part of the Board of Missions of The Methodist Church.

Line drawings in this issue are by Robert Schwing.

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Two beautiful summer homes are sponsored by the Woman's Division of Christian Service for deaconesses and missionaries at Chautauqua Institute, Chautauqua, New York. In this restful and inspiring setting opportunities are available for educational, religious and recreational activities.

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THE PEOPLE'S CENTRAL INSTITUTE, RIO de JANEIRO, BRAZIL

by

LUCILE COLONY

HYMN: *The Methodist Hymnal,* No. 508, "All People of the Earth"

SCRIPTURE: John 15:12-17

PRAYER: "For All Conditions of Men," page 514, *The Methodist Hymnal*

DISCUSSION

Leader: Mrs. Traveler, we hear that you have just returned from a visit to the People's Central Institute—the oldest settlement house in Rio de Janeiro, Brazil. We are so curious to hear what you saw—do tell us about it!

Mrs. Traveler: Perhaps I should begin with a little history. To the tourist, Rio is a city of large hotels and beautiful beaches, but, as in any large port city, there is a dock area where poverty prevails. Back in 1906, Rio's docks were under construction and Dr. Oswaldo Cruz was waging his campaign against yellow fever. At the same time, Dr. and Mrs. Hugh Tucker, Methodist missionaries, were beginning their efforts to improve the appalling conditions of the hillside slum overlooking the docks. They saw the great need for a settlement house, similar to the ones in London and Chicago to minister to a vast range of human needs. Through the program at People's Central Institute they wished to provide friendship, counsel, instruction, recreation, and medical aid.

Leader: A wonderful idea! Did it work?

Mrs. Traveler: It has been enormously successful. Not that poverty and human misery have been overcome, and not that crime has been wiped out on the hill—but at least a thousand people each year have found the community center a haven. Morning hours hum with the activities of children in classes and on the playground. A free health clinic, now a government project, including free dental care and prenatal service, attracts and serves many people. There are cooking classes and instruction in home arts; there are courses, such as typing, which enable many young people to find jobs.

Leader: But is the Institute's program confined to this slum?

Mrs. Traveler: No, it isn't. Two-thirds of the people served by the center live along the docks or in adjoining "urbanized" areas. Many families live in flats instead of huts, but they often share a kitchen and bathroom with other families, and their children have no playground except the filthy sidewalk.

For underprivileged children of both areas, Camp Clay has been established in the mountains. Here your funds help make it possible for fifty children at a time to eat well, to enjoy nature, and to worship together. Thanks to the Woman's Division, transportation of supplies and children to the camp has been easier this year because of the gift of a new pick-up truck.

Leader: This is all so interesting. I'm afraid that we don't know enough about Rio. It's a little hard for us to comprehend all the problems there, but we do want to understand.

Mrs. Traveler: One thing people at home don't quite realize is that no more than 60 per cent of the people in Brazil can read and write. To combat this vast illiteracy, adult classes are held at night—another item in the Institute's program. One can but honor hard-working men and women who spend evenings in serious study.

Leader: How many people are responsible for the work at the Institute? Can you tell us a little about them?

Mrs. Traveler: Sixty Brazilian paid workers are on the staff. There are three missionaries—Irene Hesselgesser is head of the social service department, Jacqueline Skiles is director of the Silk Screen Studio, and "Scotty" Houghton is a boy's worker. These people are "working for us." And we can be proud of the fact that one-fourth of the budget for the Institute comes from the two divisions of the Board of Missions.

Leader: Now tell us, what is the relation of the church there to this program?

Mrs. Traveler: The pastor of the church, located right there at the center, voluntarily gives much of his time. He is chaplain of the Institute and devotes many hours to assembly addresses and to counseling. The Sunday school uses the Institute building for its classes.

There's so much more I could tell you—but suffice it to say that one of the great duties of all Christians, serving those in need, is being performed in Brazil by dedicated workers. Every aspect of the program at People's Central Institute is inspired by Christian impulse, and permeated by Christian love.

Leader: Let us not forget that we have a part in this. We must continue to give what we can—our prayers and our support—to further this Christian endeavor.

HYMN: *The Methodist Hymnal,* No. 507, "In Christ There Is No East or West"

BENEDICTION

QUIZ

(Based on articles in this issue)

1. **"Enrich your programs." How?**
2. **State Bolivia's literacy rate.**
3. **"Supplementary gifts." For what?**
4. **"A goal of 75 by 1963." Explain.**
5. **"Great missionary opportunities." Where?**
6. **Identify new staff personnel.**
7. **Vacation opportunities. Where?**
8. **Explain interrelatedness of study program.**
9. **Give study course themes.**
10. **Name five types of missionaries needed.**

Christian Freedom AND RESPONSIBILITY

by
LLOYD C. WICKE

• **Bishop Wicke of the New York Area, gave this message at the Annual Meeting of the Board of Missions.**

FEW words possess greater uncertainty, or variance of meaning, than the word freedom. It may be a radiantly happy or stingingly bitter word.

"From every mountainside let freedom ring" in this "sweet land of liberty . . ." So we sing. Only a spirit of cosmic joy could utter such a prayer.

Contrast this spirit with other uses of the word: that of a citizen from a recently liberated nation declaring, "I have my freedom. I'll drive where I please, when I please, as I please."

Or, that person who had just resigned from one of America's gilt-edged industrial thrones declaring with undisguised bitterness, "I wish more freedom of action than I believe is in some circles deemed proper if I am to remain as president of this company."

Or, the woman who sat sobbing in my office, saying, "I want my freedom. I'll have no more of him, or of his job."

Or, that adolescent who in a moment of rage shouted, "I want my freedom and I'll take it."

Or, the word of the late Humphrey Bogart when asked why he sought out the movies as a career, replying: "I wanted freedom to tell the boss where to go when I felt like it."

Or, that admonition graciously imbedded in a seldom-used prayer in the wedding ceremony: "Henceforth you are to live a common life, which must divide your sorrows and double your joys. Let there be the most perfect confidence, frankness, freedom between you."

Freedom takes it for granted that human beings are so created that they can choose between difference-making alternatives. They can choose one road or another, the high road or the low road. They are, at least in part, the architects of their future. Human action which is the resultant of choice can change the affairs of men and of nations. If this be true, then the individual must be able to command an audience willing to listen respectfully as he details the reasons for his choice urging action.

More abstractly freedom may be defined as "exemption or liberation from slavery, imprisonment, restraint, or from the power or control of another."

Every member of a family, every citizen of a neighborhood, whatever its nature, is aware that such absoluteness just does not exist—any member of society is "not exempt from restraint." There are both horizontal and vertical dimensions which blunt this sharpness of exemption. The horizontal relationships of any society must be softened so that we may survive in exercising our freedom. The old quip, "Every man's freedom ends where another's begins, with the tip of his toes or the end of his nose," is suggestive of common sense, and viable exercise of freedom.

Freedom can survive only where horizontal relationships are controlled by vertical loyalties which command respect—loyalties dependent upon myths and hero tales; loyalties whose adhesive qualities are other-worldly and transcendent; loyalties which are all-encompassing and all-demanding. Loyalties cling to the family, as when the dowager says to her grandson, "Remember you are an Apley." Loyalties cling to the nation, "My country 'tis of thee." Loyalties cling to the ethos, "The white man's burden. . . ."; "The inherent dignity of persons of color." There are loyalties of an all-encompassing and all-demanding order: "Thou shalt love the State and serve it completely"; "Thou shalt love the Lord thy God and have no other Gods before me." This is the vertical dimension (umbrella) beneath which our loyalties find their being, and under the protection of which our freedoms exist.

Basically the Christian is one who believes that we are creatures of a Creator, holy, righteous, all powerful. We are more than his creatures. We are his sons and daughters, members of his house

old. We bear his marks in mind, ill, creative ability. These marks ave been revealed to us in human ame most intimately and per-ctly in the Father's first-born son, esus, who *is* the Christ. Standing this relationship we believe that o man bequeaths life's funda-ental rights upon any other. hese are the birthright of each of s as children of the Father.

This is our faith. It is our cosmic ager. It is the Magna Charta of ur freedom.

All of which is to say, the Chris-an is a freed man under bond. trange as the paradox may sound, obtains in every creative cate-ory of life. The scholar is free, aving given a vast segment of his fe (and possibly a major portion f the paternal budget), in ex-hange for the mastery of knowl-dge. Who knows the price New-on paid for that discovery, cer-ainly a price infinitely greater than eclining that afternoon on nature's oddling couch. The artist is free ecause he has given his life a ansom to the discipline of his in-rument be it brush, pen, or key-oard. The parent is free having iven life a ransom to pain and tra-ail of soul and body in creative ove, risking all the while the pos-ibility of heartbreak in unrequited ove. The citizen of the Kingdom s free within the Kingdom only as e loves the King to the extremity f giving his life in the Kingdom's efense.

Luther said it for us all. "The Christian is the most free of all nd subject to none. The Christian s the most dutiful servant of all nd subject to everyone."

George Matheson gave this idea n unforgettable lilt:

> "Make me a captive, Lord,
> and then I shall be free;
> Force me to render up my
> sword, and I shall conquerer
> be. . . .
> My will is not my own till
> Thou hast made it Thine
> . . ."

And the last line reminds us of St. Augustine's classic words, "Love God and do as you please." Free men we are, only as our freedom is born of our captivity.

That we are persons possessing some degree of freedom few would argue. That we are persons dedicated to freedom as members of the Christian family many would readily and successfully debate. We should not forget that we are uncoerced children of the Most High. God has respect for the freedom which he has shared with us; freedom to bestow our affection where we will, freedom to direct our thoughts and purposes toward this end rather than that one. This is increasingly evident. It is a part of this respect for our freedom that

Bishop Wicke is a member of the Board of Missions, assigned to the Woman's Division and the Department of Christian Social Relations.

God never forces his gifts upon us. They are ours for the accepting. They are ours if we will make them explicit in the relationships of God's wider family. Explicit, that is, as these relationships become our witness that Christ *is* our Lord, that our freedom has been countersigned by our captivity.

Let no man forget that there is a chain reaction in life which borders on the ruthless. What a man sows (his free choice in action) that will he reap.

Signs from one end of this fair land to the other assure us that "America's heritage is based on brotherhood." As Christians we necessarily—by God's deed and definition—desire brotherhood. Let us not be fooled. Actions less than those prompted by a spirit of brotherhood will not retain the heritage. A frenzied mob reviling a solitary parent dedicated to freedom's demand that if all men are brothers they should be permitted to study together will not retain our heritage. No surer way could be discovered to destroy it.

Let us be done with the irresponsibility of much of our optimism that God's in his heaven and all's well with the world whatever our choices because we fondly believe we may call upon his Name. A certain person bequeathed all of his wordly goods to "Mac and George." The will had been drawn with care. The beneficiaries were freely chosen. One may well ask what loyalty had been the author of the ultimate choice? Who had taken the donor captive, granted him citizenship and then set him free within that Kingdom? Who were "George and Mac"? Were they long-suffering servants, close associates, dependents, relatives, persons in need casually met? Not at all. They were dogs. Freedom *had* been exercised. Who would believe that it was freedom responsibly exercised "under God," a freedom captive to our Lord Jesus Christ?

A shack just off highway 40 in western Pennsylvania housed a hermit for more than a generation. His origin had become a neighborhood legend. It seems that during the War Between the States his father had purchased another to serve for this son. The war ground to its bloody close. Others from the village returned; some hale and some maimed. That stand-in never did return. He was accounted lost. Brooding over the fate of the man who had risked his life for him, this son withdrew from society and ultimately became a bungling and babbling fragment of a man. In one of his more lucid moments he uttered the definitive autobiography: "I *died* when I received my exemption papers." Men and nations die when they fancy they have received exemption papers which sever the cords of human responsibility binding them to other members of His family.

We do possess freedom to choose

exemption from those humane responsibilities which link us organically to the other members of the Father's household. We do possess the freedom to refuse those tasks which Franklin termed "serving him by doing good to his other children." Make that quality of choice, either as individuals or as nations, and man's history has written the lucid reply and judgment on his use or misuse of freedom.

We may believe we had filed exemption papers concerning the desperate condition of vast numbers of our Cuban neighbors. Contemporary history writes the answer not only in our discomfort but in unanswerable guilt. I read with interest that the Catholic Church is gradually withdrawing its support from Franco's fascism and more nearly befriending the "worker." Is the action prompted by a new dimension of Christian sensitivity or a reading of Franco's *Goetterdemmerung* and a desire to be free of guilt by association?

We are free to refuse to grant concerned heed to the kind of world in which we live either by misdirecting it or permitting it to drift with unconscionable casualness. We are *not* free to determine the end of that journey. Professor Charles P. Snow in his *The Two Cultures and the Scientific Revolution* comments: "There is no excuse not to know that this is the one way through the three menaces that stand in our way—H-bomb, overpopulation, the gap between rich and poor. This is one of the situations where the worst crime is innocence. . . ." He adds ominously, "We have very little time. So little that I dare not guess at it." [1]

The professor is saying we *are* free to pursue the way of indolent, nonsensitive, uninformed, self-assured innocents. We are *not* free to choose the outcome of the folly. We may be demi-gods of free initiation. We are not the God of final destiny. We may not claim the name of Christ as our Lord and not accept responsibility for our ignorance in the light of his command. And, if we claim his name we must strive to enlighten our darkness. The responsible Christian is the person who has given his life a ransom to discovering God's truth, his mind, his habit as disclosed in Holy Writ, in the readable, discernible past, the contemporary unfolding and then relating that knowledge courageously to our every day as we share the knowledge with our fellows.

How often have I heard the sad lament of a man who was the most beguiling sports broadcaster I ever knew; parochial, but oh, so lovable. "Why must I be disturbed? Why can't you just let me believe the simple Gospel?" He had never really believed the Gospeleer—the Christ. Jesus did say, "I am the way, the truth, the life." He did add, "Follow thou me." And, in the words of an unlamented song, "You can't have the one without the other."

When Walter Lippman reminded us that most of our contributions to foreign nations had not "been voted on the principle that the rich have a duty to the poor but that we are subsidizing our allies in the cold war," he was suggesting we were behaving not as responsible Christians but as frightened, frustrated, self-centered, self-preservationists. That this nation be preserved is not incidental to the peace of the world. That it can be preserved upon these grounds and through such instrumentation is wide open to question.

When Mr. Douglas Dillon, secretary of the treasury, reminded us that "we had a duty to help the depressed people of the world forward on the road to economic progress" he added, this duty "would confront us even if communism and the Sino-Soviet bloc simply did not exist."

Do you ask "Why?" From the Christian point of view the answer is simple. Because there is something in the nature of this old world—the will of God, if you please, which determines that extremes of wealth and poverty, of health and disease, of enlightenment and ignorance are not simultaneously and finally tolerable. Those who possess these gifts are under cosmic mandate to share them.

Any nation that turns its back upon such conditions may exercise its freedom in doing so. It also signs the death warrant demanding its life a forfeit. The blessedness of its exercise of freedom becomes its bain in its refusal to accept the responsibility of a member of his household.

May we sum it up quite simply: As Christians we believe God—the Father of Jesus Christ our Lord—made us to grow in knowledge and in grace. Growth requires freedom to seek the truth and freedom to accept the grace of his love. Therefore, if we would claim his name we must be vigilant so that no man hedges this search for truth and the benefits of its harvest.

Since we are a multi-patterned people let every man be protected in his right to speak and worship as may seem right and proper to a member of his household. Let us seek not only truth manifested in justice, but in kindness and humility. Let us remember that something good can come out of the world's many Nazareths, even as we hope it may come out of that Nazareth which is Methodism.

Let us share our insights with those who may *not* speak His name precisely as we do but who have felt His hand and heard His word. Freedom demands we prayerfully listen to these our brethren.

Let us continually keep our companionship with Him close, clean, pure—so that he may speak the word of life. As freedom demands the listening ear of our fellows in society, so does freedom's health in a society that would be Christian require an ear open to the teaching and demanding word of God in Christ. *This responsibility underlies every other if we would be free.* Yea and verily—"Love God with all thine heart and do as you please." Or, as Paul wrote it, "Let no man interfere with me after this, for I bear branded on my body the owner's stamp of Jesus." (Gal. 6:17)

[1] *The Two Cultures and the Scientific Revolution.* Sir Charles Snow. Cambridge University Press. 1960. Used by permission.

What Will They Read?

by

EUNICE SLUYTER

"MY FATHER didn't read, my grandfather didn't read, and they got along all right. Why should I read?" Such remarks commonly heard in the past are less frequent today in India. The government, through its Block Development adult education program is making a tremendous effort to teach citizens to read and write. Ten years ago only sixteen persons out of every one hundred Indians could read. Today the government predicts that the 1961 census will show that about forty persons out of every one hundred are able to read.

This is reason enough for the church to step up its interest and investment in a literature program. In the present quadrennium The Methodist Church is giving high priority to literature in every country where it is at work. Books and magazines for new literates, advanced literates and highly educated readers in more than thirty languages have to be written, published and distributed. Linguistic, cultural and environmental variations are involved in a world program of literature. For example, curricula from the West cannot be translated and printed in a country like India where conditions of living and culture are so different. There are definite limitations as to what can be effectively translated across national boundaries.

Under the direction of the Interdivision Committee of the Board of Missions, Miss Helen Fehr conducted a survey of literacy and literature work around the world. The objective of this program as stated in the report is: "to give Christian witness through the printed word that God is still at work in His world and communicates His truth and His will to men."

Methodist Prints

This portable literature display is widely used in city and rural areas by the Methodist Publishing House of Lucknow, India.

In today's world all developing countries are concerned with education and literacy. They recognize the importance of literature as a chief method of communication. Why this new interest in an old medium? Some reasons are:

1. There is accelerated transition from mission schools to government schools in many countries. This means that children can no longer receive religious instruction in such schools.

2. Old evangelistic methods of preaching are no longer possible in many places. This is caused, in part, by increased opposition of other religious groups to Christian teaching. In some instances governments forbid street preaching.

3. In view of increased literacy, governments, including the Communist government, are using the printed page as a means of communicating ideas. In her report, Miss Fehr stated, "Some of these are good, some are inadequate, others contradictory to the truth as revealed in Christ."

A father told me he had purchased a Bible storybook for his daughter on the sidewalk in Delhi. When she had finished reading the book he asked her about it and she said, "But, Daddy, it isn't a true story!" In explanation the daughter showed him the last page which pooh-poohed the entire story. It was printed with four-color illustrations as are most of the Moscow or Peking publications for children.

Many readers are interested buyers because the prices are low. Towns and cities throughout India have sidewalk salesmen who sell most attractive books for a quarter of the price of manufacture. It is commonly reported that the money received from the sales is contributed to the Communist Party in India. This means that such literature is completely subsidized by the publishers in Peking and Moscow.

The struggle for the minds of men is getting to be a common phrase, but the facts are confirmed that there is a real contest between Communist and democratic ideologies. According to *Basic Facts and Figures—UNESCO 1958*, the U.S.S.R. with 7 per cent of the world's population produces 20 per cent of the world's books. North America with 9 per cent of the world's population produces only 6 per cent. In India, for example, it is reported that there is only one-

half as much Christian literature from all sources as there is imported Russian literature. Four million copies of Russian publications are printed in Indian languages.

The United States through its Information Service in India arranges for the translation and publication of some one hundred American books into various Indian languages annually. They publish pamphlets in twelve languages. This is only a beginning, but new budgets do not appear to be revolutionary.

A Christian publisher usually has to estimate the size of his editions in figures of 1,000 or 2,000 copies and magazines frequently have subscription lists of less than 1,000. Problems are real and must not be overlooked. Printing in eight Indian languages in small editions is expensive and requires personnel. Money and trained staff members are needed.

In 1960 the first Woman's Society program material was printed in eight Indian languages, but only a few church schools have curricula in the language of the children and youth. Printed materials for Christian teaching are almost nonexistent.

The government of India is subsidizing some excellent books on a wide variety of subjects in many languages. The Ford Foundation, through the South India Language Book Trust, has invested $400,000 and organized 2,000 sales outlets. In one year 1,500,000 volumes were sold in four major languages of South India. Privately owned publishing businesses are springing up rapidly. A recent article in *Publishers' Weekly* referred to India as "publishers' paradise" because of the opportunities—especially in the printing of paperback editions.

Motives vary: the businessman seeks a profit; the philanthropist wants a successful program; the government hopes to educate; specialized publishers—including Christian and Communist—use literature as a means of propaganda. Mr. Khrushchev made this abundantly clear regarding his philosophy last summer when he addressed a meeting of journalists in Moscow. "Writers are types of gunners; they clear the way for our forward movement and help our party in the education of the workers. . . . You must brainwash people with your works."

The Communists not only write and publish but they promote their publications. One such example could be observed at the Agricultural Exhibit which former President Eisenhower opened in Delhi just over a year ago. One section of the U.S.S.R. pavilion was taken up with a display of Soviet publications. Books by Indian authors translated into Russian occupied about one-fourth of the display. The remainder consisted of books written by U.S.S.R. authors and translated into various Indian languages.

After the traveling circus left Lucknow in North India large neon signs, "U.S.S.R. Books," went up on the same grounds. Thousands of people walked through the temporary buildings of the exhibit hall seeing books in all Indian languages and books by Indian authors in Russian. Such a display was exhibited for a month or two in city after city in India. The numbers of people who visit the exhibit represent the new reading audience. Many minds are open and this is a challenge to us concerned with conveying God's light through the printed page.

Ruth Ure Warren in her article, "Books for Open Minds," quotes a Christian voice from Africa: "There are millions of people whose minds are suddenly open through the ability to read, and it is a race against time, a race to see who is going to provide quickly enough and in the biggest quantity the books that are going to feed the open minds of the people of Africa. . . ."

And this may be said of other countries. The man in the new industrial center, the man in a new political post in his free nation, the village man who is no longer isolated but now feels himself in a larger world, the woman in her new social position, the parents of these modern children—all are looking for direction, for answers to deep longings. The Christian message can be made relevant to the needs of all these groups. What the church has to say can be read by many who will never hear it in the pew. The UNESCO adult literacy campaign and expansion of schools around the world have brought us to the moment in history when every minute one hundred people achieve the ability to read. This wonderful but frightening fact suggests that reading is a broadening frontier.

What will they read? You can answer that question in part through your gifts to the work of the Woman's Society.

Bookstore of the Methodist Publishing House, Lucknow, India.

Methodist Prints

New York Times

Cuban refugees in Miami leave the Methodist Center with clothing.

THE CUBAN REFUGEE PROBLEM

by

HAROLD E. BUELL

Dr. Buell, pastor of the White Temple Methodist Church in Miami, Florida, is chairman of the Board of Directors, Miami Latin Center, and of the Protestant Latin Refugee Committee of Miami.[1]

FOR the first time in its history, the United States is a country of first asylum for refugees from communism. The Cuban refugees have come directly from behind the sugar cane curtain to the United States. Of the 189,000 Spanish-speaking residents of Dade (Miami) County, it is estimated that 40,000 are Cuban refugees. Other refugees, in varying numbers, have gone to Key West, Tampa, and New York City.

Most of the refugees have been from the professional and business groups. A sampling of 2,875 Cuban registrants at the Miami Cuban Emergency Center revealed that 36 per cent were professional workers and 32 per cent were sales and clerical workers. Skilled trades accounted for 10 per cent and only 13 per cent were in the semiskilled or unskilled groups. Among the professional group are 287 doctors, over 300 attorneys, about 100 engineers, and 160 architects (about one-fourth of all Cuban architects). For technical reasons few of these professional persons are able to work at their professions in this country. They are willing to do any kind of work, a few having found employment as laborers, waiters and dishwashers.

Cuban regulations have prevented those leaving Cuba from bringing with them more than the equivalent of five American dollars. Arriving penniless, they are forced to rely for sheer existence on relatives or friends already here, or upon governmental, private, or church agencies.

The problem has been aggravated further by the arrival of children sent by their parents from Cuba because of the moves by the Castro government to control the education of all children. Under the care of relatives or friends, these children have taxed school facilities. An estimated 3,500 Cuban refugee children have enrolled in Dade County public schools and an additional 3,000 in parochial schools. Other children not enrolled in school constitute a possible delinquency problem.

Immediate Problems

Immediate problems are concerned with food, housing, and medical care for those who arrive practically penniless, as virtually all do. Long-range problems of employment and assimilation must be considered also.

At first, residents of the Cuban community in Miami absorbed the immediate problems by sharing their apartments and houses, their beans and rice. Church and private relief agencies also helped in a limited way. As people continued to arrive at the rate of 140 a day, it soon became apparent that these sources of help could not possibly take care of the emergency.

Miami and Dade County cannot solve these problems alone. With its own unemployment problems, the Miami area cannot possibly absorb this large group of Cubans into its economy. If Cubans are given employment in preference to previous residents, possibly at lower wages, a social problem is also created, with inevitable frictions. Large numbers of unemployed Cuban young people roaming the streets may also create problems in the area of juvenile delinquency.

The problem is basically a governmental problem, with church and private agencies supplementing governmental help. A Citizens' Committee has secured governmental help. In November, Tracy S. Voorhees was appointed as President Eisenhower's personal representative to help with the Cuban refugee crisis. Later the State Department declared Cuba officially a communist-dominated area, enabling refugees from Cuba to be eligible for help under Mutual Security Program funds. One million dollars was made available to transport refugees to other areas where jobs could be secured, and for expenses involved in operating a Cuban Emergency Refugee Center in Miami.

After registering refugees are referred to one of four offices:

1. National Catholic Welfare Council;
2. United HIAS (the Jewish agency);
3. International Rescue Committee (a private secular agency);
4. Church World Service (the Protestant representative).

The agencies process and evaluate applications and seek to aid in accordance with help at their disposal. The Florida State Employment Agency is cooperating in employment problems. The Red Cross has provided blankets and kits of toilet articles. Individuals have offered limited employment and direct aid.

Protestant Churches Aid

As a committee of the Greater Miami Council of Churches, a Protestant Latin Refugee Committee was formed, with Dr. Harold E. Buell, pastor of White Temple Methodist Church, as chairman. This committee has sought to coordinate Protestant help to refugees, and to be a liaison with the Church World Service, which under the National Council of Churches has been staffed by Miss Ella Williams and additional workers. The local Refugee Committee also receives and dispenses funds for Protestant refugee work.

The local Church World Service office works directly with local denominational groups, providing referrals to these groups after screenings. Finding jobs in other areas and transporting Cubans to these jobs is a major objective of the local Church World Service office. Individuals and churches are invited to sponsor refugee families in areas outside Florida, providing employment and housing to enable the refugees to become self-supporting.

The Protestant Latin Refugee Committee has opened a Distribution Center in downtown Miami, to dispense food, clothing, and other help. It also seeks to coordinate the work of six denominational Refugee Centers, operated by the Baptists, Church of God, Friends, Methodists, Presbyterians, and Seventh Day Adventists. These centers provide food, clothing, employment, legal help, English classes, housing, counseling, religious help and medical aid. The amount of help has depended on the limited resources available. Small amounts have been received for this aid from some denominational agencies and from concerned local persons. Much more help is needed if great hardship and personal tragedy are to be avoided.

What Methodists Are Doing

A Miami District Committee on Latin Refugee Work has been in operation for several months. This committee coordinates Methodist activities in Cuban relief in the area, and cooperates with denominational workers.

The Miami Latin Center, which has served the Spanish-speaking population for over a decade with a church and center program, caught the first impact of this problem before present committees and workers could be organized. Miss Lillian Kelly, director, and the Rev. A. Fernandez, Spanish-American Methodist Church pastor, carried on the initial phase of the relief work, and continue to be helpful in it.

At present three full-time Methodist workers are in Miami to help directly with Cuban relief under the direction of Dr. Carl Stewart, long-time missionary in Cuba for the Methodist Committee for Overseas Relief and the Board of Missions, and in cooperation with the local Methodist committee. Other workers are Miss Frances Gaby, a missionary to Cuba made available for this work by the Woman's Division, and Miss Norka Feijoo, a Cuban Methodist previously director of youth work for the Cuba Conference.

Centers for Cuban Relief Work have been set up at White Temple Methodist Church, where Dr. Stewart maintains an office; at Trinity Methodist Church, headquarters for Miss Gaby and Miss Feijoo; and the Latin Center. A Spanish-language service is held Friday evenings at Riverside Church and Saturday evenings at White Temple. Activities are planned in other churches in neighborhoods where Spanish-speaking communities have mushroomed. The Methodist Church has been asked to staff and supervise the food and clothing Distribution Center in downtown Miami. This is being done by Dr. Stewart and his staff.

A small hostel to accommodate Cuban men needing temporary housing has been provided by White Temple at an apartment at the rear of the church. Here eleven men can be cared for at one time. Housing for others is one function of the relief workers. The doubling-up process employed by the Cuban community to absorb the incoming refugees has its limitations, which were reached some time ago.

Some employment has been found locally by the Methodist workers, but local work is limited in scope and often seasonal in nature. Employment for the refugees must be found outside the Miami and Key West areas.

Several classes in English language have been started. Large quantities of food, clothing, and toys were distributed at Christmas time, in addition to regular distribution of food and clothing. The workers are seeking out those in need and offering help, for pride keeps many from applying directly for help. In a typical week 131 families, involving 668 individual people, were helped by the Methodist workers.

Even if no more refugees arrive, a tremendous problem will exist for some time to serve the needs of the thousands already here. No doubt refugees will continue to arrive secretly in small boats and by plane, and indirectly by way of other countries. Governmental and church resources will be taxed for some time to come.

Here is one of the great missionary opportunities of the Christian church. These refugees must be provided with material help and with the spiritual resources of the Christian faith.

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[1] This report of Methodist activities among Cuban refugees was given at the Annual Meeting of the Board of Missions in January at Buck Hill Falls, Pennsylvania.

Missionaries Are Needed

An Interview

Miss J. Marguerite Twinem, secretary of missionary personnel, interviews two missionaries: Miss Susie Mayes, a seminary teacher in Sarawak, and Miss Ruth Stewart, a public health nurse in Korea.

During 1960, 66 young women left the United States for missionary service in 23 different countries. One third were commissioned before sailing. Three of the 44 special-term missionaries have returned for three different reasons. This helps us realize the importance of our standards and qualifications, and the need for the careful but sympathetic screening procedure.

The 1961 Methodist Overseas Listing for single women missionaries calls for 29 teachers for colleges and universities, 19 for schools of theology and training schools for Christian workers, 61 for secondary schools, 14 for elementary schools and 12 for the special work of librarian, vocational guidance, audio-visual, literacy or literature work. Sixty-eight could work directly with the church in urban, rural, or student work. Some of these could be social workers and Christian education directors. Medical workers needed include 7 doctors and 44 nurses, 3 dieticians, 6 laboratory technologists, 1 occupational therapist and 1 physical therapist. All in all, counting the home economics extension workers, secretaries and treasurers needed, the list includes 304 personnel needs.

MISS TWINEM: Miss Mayes, what are the factors in the situation abroad which our missionaries must meet and which all should understand?

MISS MAYES: First we must understand that this age of rapid change is much more rapid abroad than here at home.

The age of the "pioneer" missionary, who was free to plan and develop his work as he pleased, is gone. The period of the "manager" missionary, who controlled finances, made plans and set policies of institutions, has passed. Today the missionary must be prepared for all types of changes—even to changing from one field to another. For ten years or more missionaries who worked in China have been working in other lands. Missionaries from Cuba and the Congo are at work in other countries. Our missionaries today must be mobile and adjustable.

Then the strong spirit of nationalism in many lands, which has been produced in part by our revolutionary gospel, should be interpreted and understood. This desire to be independent and to have a place in the community of nations is real and to be expected. Many new nations are being born today, some prematurely, creating crises and bloodshed. Along with this nationalism goes the self-consciousness of those who are young and growing fast. Often this self-consciousness is seen in our churches. The missionary's advice may not always be followed or sought. The missionary, aware of the times, knows the need for tact, patience, and understanding.

The presence of ideologies and beliefs which are not in sympathy with (even actively opposed to) Christianity must be recognized. Some stem from resurgent non-Christian religions, but the one at work in almost every country is communism.

These are discouraging factors; but on the whole the people of these lands want and welcome the missionary as a colleague.

Miss Stella Ebersole, before leaving Burma in March, 1960, was with a small group of teachers with whom she had been closely associated for many years. She remarked, "Given equal consecration, ability and training, it makes no difference whether our workers are missionary or national." The Burmese teachers replied that in a way they agreed, but that Burma needed the example of people whose Christian consecration was such that they could leave their own country to serve a lifetime in another country.

MISS TWINEM: Ruth, with this changing role of the missionary, do we need a new type of missionary? Do we need to change the basic qualifications of missionaries for this new era?

MISS STEWART: Does the basic qualification for being a Christian ever change? A missionary is no more than a Christian—a Christian who has a faith which he has experienced and because of that experience is compelled to share.

No, the basic experience of Christ's love was not any more necessary for the Appenzellers or the Scrantons who first pioneered in Korea than it is for me, as I go today. I think that the difference may come in the manner in which our faith is expressed. We are no longer the dramatic pioneers, or even administrators. We have an even better role—a role which Jesus himself exemplified: the role of the servant. No longer are we merely sent out; we are asked by the church of the land to come and serve. Often our placement is made by the bishop of the foreign land.

I think our role is what someone has described as a "catalyst"—a catalyst is a substance which brings about a change in its surroundings by its unchanging nature. From my high-school chemistry I remember a catalyst as a black, powdery, not very appealing substance, but I guess our position is somewhat like that. I am reminded, during some of the recent changes, of the unchanging faith of missionaries which has changed the hearts of those around them.

Too, our faith must be expressed as an integral part of the Christian community in which we serve. We cannot be foreigners; we must be members of the Church where there are only brothers. We must be Christians whose first loyalty is to Christ. Co-workers together.

MISS TWINEM: What type of worker do you feel most urgently needed today, Susie?

MISS MAYES: My experience in Sarawak during the past four years impressed upon me as never before

the urgent need of training leaders. That is a work in which I have shared in the Methodist Theological School in Sibu. Many missionaries are needed now in Sarawak. This is due to the lack of opportunity in the past for training a strong national leadership. According to the Methodist listing, missionaries are being sought to train ministers, teachers, and church workers of all types.

Our church also must take responsibility to train Christians for leadership in these new nations especially. I hear much about technical schools in the Congo. What would be the story today in the Congo if the church had done this much earlier? Why not do something like this in other lands before a crisis is presented by the granting of their independence?

For this we should have more missionaries with the best training possible and a successful experience.

MISS TWINEM: Ruth, what are some of the needs for medical missionaries today?

MISS STEWART: Nurses are needed! Eight countries desire a total of 44 nurses with specialized skills. The 19 needed for public health should be full-time missionaries who are given the time to learn the language. This is so very important because they must be able to communicate with people.

MISS TWINEM: In a very real sense we do not offer Christ to the world, but Christ offers us to the world. God does not call us to a place, but in a place *to be* a Christian. Today our program must be: Gospel centered, Church grounded and Culture directed. In this way our work will have a more lasting impact because it will be both reverent and relevant. The missionary who can do the most for God is the missionary who lets God do the most for her.

Deaconesses Are Needed, Too

Seventy-five New Deaconesses by 1963!

By MARY LOU BARNWELL

THE enlistment of 75 new deaconess candidates by the time of the 75th anniversary of Methodist deaconess work in the United States is the goal set by the Commission on Deaconess Work. To attain this goal every conference must seek to create a climate in which young women may hear and respond to the call of God to serve.

Projects related to the Woman's Division of Christian Service or to any other agency of The Methodist Church can fulfill their purpose only if well-trained, dedicated persons are available to share their faith and to witness, through their lives and activities, to the reconciling love of Jesus Christ. Adequately prepared young women are needed to develop programs which have the qualities and values essential to the evolvement of a Christian community.

Deaconesses are needed in rural church and community work! Alabama, Georgia, Mississippi, Tennessee, Virginia, West Virginia, Ohio, Missouri, and New York are among the states where efforts are being intensified to give the church a more vital place in the life of the rural community. Some of these states include "depressed" areas where mines have closed, industries have been affected by strikes and workers displaced by automation. Rapid social change has become apparent even in the most remote areas and calls for understanding, evaluation, creative planning.

Deaconesses are needed in inner-city situations, where fear and unrest are undermining thousands of families; where employment of mothers leaves many children without adequate care; where older people have developed a sense of uselessness and loneliness; where juvenile delinquency has taken on new dimensions. Some of these areas have been deserted by the church. In others, there is a vision of the possibilities and responsibilities, but qualified workers are not available to render the needed services.

Deaconesses are needed in educational work where young persons are struggling with new ideas; where decisions are being made regarding the investment of life; where institutions can and should become strong agents for reconciliation. Teachers for any grade or subject and administrators are needed for educational projects.

Deaconesses are needed in social welfare work, especially in homes for children where youngsters suffer from the effects of broken homes and rejection; where patterns of dignity, respect, and responsibility must be developed; where the "shape of the cure must fit the contour of the hurt." Qualified directors, case workers, house parents are in great demand. Few are available.

Deaconesses are needed in local churches where neighborhoods are changing—but people are still there; where new communities are arising—and strangers are moving in; where the traditional church remains, but the program must be adapted to the changing needs of people. An expanding service requires directors of Christian education, parish workers, secretaries and other trained workers.

Deaconesses are needed in these and many other areas! A goal of only 75 by 1963, in view of the extensive immediate needs, is unrealistic and represents little faith. The response to God's call will be determined by the vitality of the local church and its members.

Study Book Projects—1961-1962

CHURCHES FOR NEW TIMES

ASSIGNMENTS

Central Jurisdiction:
- Hattie B. Cooper Community Centre, Roxbury, Massachusetts
- Moore Community House, Biloxi, Mississippi

Western Jurisdiction:
- Ethel Harpst Home, Cedartown, Georgia
- Bethlehem Center, Savannah, Georgia

Southwestern Jurisdiction:
- The Evangelical Church of the Dominican Republic
- Wesley Community House, Oklahoma City, Oklahoma

South Central Jurisdiction:
- Brooks-Howell Home for Retired Workers, Asheville, North Carolina
- The Chequamegon Methodist Parish, Ashland, Wisconsin

Northeastern Jurisdiction:
- Utah Protestant Mobile Ministry, Salt Lake City, Utah
- Navajo Methodist Mission School, Farmington, New Mexico

North Central Jurisdiction:
- St. Mark's Community Center, New Orleans, Louisiana
- Epworth Village, York, Nebraska

The nursery school of Hattie B. Cooper Community Centre is open five days a week for children of working mothers. The program is planned to help the two-and-one-half through five-year-old develop physically, mentally and socially. The school is in operation for eleven months, September through July, and accommodates fifty children.

Hattie B. Cooper Community Centre

Hattie B. Cooper Community Centre is located in lower Roxbury, a section of Greater Boston, Massachusetts, where the population is largely Negro. For forty-five years Cooper has been meeting definite needs.

In group work the program is planned to give members opportunities for self-development and improvement. The goals are achieved through arts and crafts classes, cultural programs and clubs, music, choral clubs and Scouts. Boys and girls and teen-agers learn financial and social responsibility and respect for the rights of others. They also learn how to conduct affairs in a democratic way.

The Golden Agers are not forgotten. So often, these "retired citizens" live alone and too often are lonely and forgotten.

Activities begin early in October and close the latter part of May. A day camp is held for four weeks in July. Last year the enrollment totaled 123 boys and girls, ages six through thirteen.

Many problems and needs exist in a slum area and especially in an area that is gradually being demolished. Freddie is now a high-school freshman. From the third grade, he has been a member of Cooper. However, there have been and still are numerous family problems. Were it not for the warmth and understanding given him at Cooper, with the emotional security and sense of "belonging," his name might have been added to the long list of delinquent boys in lower Roxbury.

Moore Community House

Moore Community House in Biloxi, Mississippi, has been working with families for more than thirty years. At one time these families were closely related to the shrimp and oyster industry in the "Back Bay" area of Mississippi. Today, this area is changing; other businesses and industries are replacing the shrimp industry. But the people who make up the community continue to come to the Community House.

Staff and volunteers offer programs for all ages. Many activities developed because the people in the community realized the need and cooperated in plans for the projects.

During the summer months, students join the full-time staff and put their energy and vigor into Bible school, interest groups, and playground activities. Some students who contribute their skills and talents during the summer have found inspiration and incentive to become full-time Christian workers. Thus the Community House finds itself not only serving as a neighbor in the community, but as an instrument through which young people

may be called into a life of richer, fuller service.

Ethel Harpst Home

In answer to a request to provide a home for three children, a representative from the Ethel Harpst Home in Cedartown, Georgia, made a fifty-mile trip, only to find a situation that had been encountered many times before. The children, a boy, ten, and two girls, eleven and eight, were living in a semblance of a house. It was early spring and the windows had been covered with cardboard to keep out the cold. A wood-burning fireplace was the only means of heating the house. The children's clothing was ragged and soiled. They didn't seem to realize the conditions under which they were living.

The home was filled with tragedy. The mother had shot the father in a quarrel and left with another man. The father survived and was trying to care for the children.

Within a few days, the children were brought to the Ethel Harpst Home, and given a bath and clean clothes. Soon they were attending school regularly with the rest of the children. A change did not transpire immediately, but gradually they began to show improvement and to become adjusted to group living.

It is rewarding to a devoted staff when neglected children develop into well-rounded personalities and become a part of a Christian community. We are grateful that we have the opportunity to weave into the lives of others the pattern of life which Jesus exemplified.

Bethlehem Center

The Bethlehem Center in Savannah, Georgia, is a friendly place. It is filled with little children, too young for school, but needing a place of warmth and love in a day-care program because their mothers must work.

Bethlehem Center is a busy place. Boys and girls find many interesting things to do with leaders who seek to know and understand the needs of a child. Teen-agers find a place of wholesome recreation and guidance under the leadership of workers who not only supervise the sports activities, but work closely with the courts, the schools and the community in helping young people find a place for themselves amid tensions and confusion of an adult world.

Work in this center developed from small beginnings in two different locations. In September, 1959, the center made its third move and is now housed in two large newly renovated buildings: one provides space for the day-care program; the other one serves the group work activities.

Located in an area which is ripe for city redevelopment and slum clearance, the interracial staff and the interracial board plan together for enlarged community services in the future. All have high hopes that Bethlehem Center will continue to meet the increasing needs of this new community.

The Evangelical Church of the Dominican Republic

The Dominican Evangelical Church is the largest Protestant church in the nominally Roman Catholic Dominican Republic. It is related to four denominational bodies in the United States through the Board for Christian Work in the Dominican Republic which gives counsel and financial support to the work of the church. This board was formed in 1920 by representatives of the Board of Missions of The Methodist Church, the Presbyterian Church, and the Evangelical United Brethren. Both the general and the women's boards were represented in each case, making it truly a cooperative project. In 1960, the Moravian Church joined the Board bringing its church into the Dominican Evangelical Church.

Much has been accomplished in this united Christian mission in the Dominican Republic. There are now twenty-two organized churches and forty-five other chapels and congregations and seventy-five Sunday schools. The church has 3,000 members but a much larger constituency. It supports eight day schools in which more than 1,300 children are enrolled, about fifty per cent of whom are from Roman Catholic families. Efforts are being made through training institutes and the use of area directors of Christian education to train teachers and leaders for the schools and churches.

Three clinics are supported by the church where more than 250 babies are checked each week. Vitamins and medicines are distributed as needed. Free injections have been given where danger of epidemics existed.

This is truly an indigenous church. Its leaders are Dominicans. Its churches and chapels are being built according to the ability of the people to help. Preaching is done wherever there are people to listen whether or not a building is available.

Wesley Community House

Wesley Community House in Oklahoma City, Oklahoma, is finding itself caught up in the churning swirling mesh of a changing city. To this community have come the people from many races, backgrounds and cultures.

The pattern of a stable community, with residents who have lived in the area for a long time, has gone. There are new faces, new needs, new opportunities for reconciling neighbor with neighbor. Problems of inadequate housing, unemployment, working mothers, rise in juvenile delinquency are magnified in a changing community along with additional problems of loneliness, unrest, and frustration.

In such a community, the leadership of a dedicated staff becomes most essential. The woodshop becomes more than an activity in "wood"; it becomes a friendly chat, a down-to-earth discussion of a boy's problems and his behavior at home and school. A girl in a teen club is helped to feel that she need not be lonely, but that she can find her rightful place as a junior citizen in her activity group in the center.

Wesley Community House began

s work in 1922. It has continued o serve through the years in a pro-ram designed to work with people f all ages. Although limited by the umber of full-time staff members vailable for leadership of groups, he center seeks to serve its neigh-ors through a family centered pro-ram, with boys' and girls' clubs, ecreation for all ages, women's roups, crafts and other activities.

Brooks-Howell Home

Brooks-Howell Home was named o honor Mrs. Frank G. Brooks, mmediate past president of the Woman's Division of Christian Service, and in memory of Miss Mabel K. Howell, a professor at Scarritt College for Christian Workers, Nashville, Tennessee. It s located on a five-acre tract in the heart of Asheville, North Carolina. Ground was broken recently for the new three-story building which will house sixty residents. Every detail has been planned for the convenience of the workers who have reached the golden age of life.

The first gifts for this home were made at the Fourth Assembly of the Woman's Society held in Milwaukee, Wisconsin, in 1954. The property was purchased in 1956 and the large dwelling was converted into a residence for ten retired workers now living at Brooks-Howell Home. One hundred applications are on file which indicate the need.

There is never a dull moment in the home. The retired deaconesses and missionaries keep busy at "whatsoever their hands find to do." Like motor cars that have been *re*tired and are good for another "ten thousand miles," they keep busy with all kinds of church and community work. For them, retirement does not mean a rocking-chair existence. We believe that this is the secret of their happiness and contentment.

Chequamegon Methodist Parish

In the Chequamegon Methodist Parish of West Wisconsin Conference concern for others does not end with the people within the church, but reaches out into the community as well. You might find the rural worker helping at the 4-H Club Dairy Bar at the county fair, serving as a member of a committee for the community youth center, attending a homemaker's training session on foods and nutrition, working with 4-H youth on a tape recording for a radio broadcast, or registering adults for a mobile X-ray unit.

In this north Wisconsin area, a cooperative program patterned on the group ministry plan is in operation. Two ministers and a deaconess work together in the five churches, one of which is the Odanah Indian Mission.

Time and effort are invested in children not only in the Sunday sessions of the church school, but also in additional sessions, mission studies and vacation church schools. Youth from the small churches are encouraged to participate in the religious and recreational events planned by the parish youth council. Members of the Woman's Societies broaden their interest and concern through improved programs and increased emphasis on study. Development of leadership is stressed through denominational and interdenominational training programs.

Results are not always tangible, but when youth is inspired, church-school teachers realize their inadequacies and spend time in observation schools, and members of five churches discover they can do some things together more effectively than separately—then who can say but that God is working through these and others in the Chequamegon Methodist Parish!

Utah Protestant Mobile Ministry

The Utah Protestant Mobile Ministry is one of the newest projects of the Woman's Division of Christian Service. Funds and workers became available for the needed work when the Highland Boy Community House in Bingham Canyon was closed after thirty-six years of service among the families of copper miners.

Protestant rural people of Utah are isolated geographically and religiously. Denominations work cooperatively through the comity plan and the few Protestant churches are scattered miles apart. Small congregations are unable to support the churches adequately so denominational boards furnish some additional funds. The Utah Protestant Mobile Ministry is one method of meeting the problem of isolation.

These paragraphs are a sequel to the article which appeared in the May issue of THE METHODIST WOMAN. Late in February, the workers, Miss Ada Duhigg and Miss Mildred May, moved the trailer to the yard of the Community Methodist Church in Marysvale, fifty miles north of Pangwitch.

The workers are holding two weekday classes for the children every week and two for the young people in addition to the Sunday services. The summer months will be spent in training daily vacation church school leaders and holding some schools. Miss Duhigg and Miss May will continue to search out the isolated individuals and families, making them aware of the church's interest in them and helping them to know Christ's love.

The Navajo Methodist Mission School

This year the Navajo Methodist Mission in Farmington, New Mexico, is celebrating its seventieth anniversary. Beginning when two women missionaries taught and preached near Hogback Mountain about twenty miles west of the present city of Farmington, it has grown into a school with 240 pupils, twenty-two buildings, and a campus of one hundred acres. Recent improvements include the construction of five new grade-school rooms and extensive remodeling to provide new science and library facilities for the high school and a larger auditorium.

While the curriculum is largely college preparatory, vocational work is offered in homemaking, woodwork, and commercial subjects. Recreational activities include parties, dramatics, athletic events, and musical programs.

Christian understanding and commitment is encouraged through Bible instruction in all grades, Sunday-school classes, worship services in Ryder Memorial Chapel, and through the life and witness of staff members, some of whom have been at the school for many years.

Since the first class was graduated in 1939 there have been approximately two hundred high-school graduates. Of this number twenty-nine are college graduates and about one hundred have graduated either from business or other vocational schools or have had some advanced schooling. The Navajo tribe is granting substantial scholarships from tribal funds to well-qualified high-school graduates who wish to continue their education. This makes it possible for a larger number of students to go on for advanced schooling.

St. Mark's Community Center

"Cynthia is now seven and wants to be a Brownie," exclaimed a young mother recently. Her father has been a member of the St. Mark's Community Center in New Orleans, Louisiana, since he was old enough to come. The same week the husband of a faithful volunteer and father of two members of the Center, came over to put a new power saw together, the gift of a local Woman's Society. His wife had been a member as a child and had eagerly awaited the day her little girl would be old enough to enroll. The second family mentioned is not Methodist, but Catholic. St. Mark's has served the people of the community on a nonsectarian basis for more than fifty years. These differences in background, culture, and religion afford opportunities for growth in understanding and appreciation.

While the program at present is largely one for children and youth, membership is open to all age groups. Our purpose is to provide a warm, friendly climate in which youth, with all their problems of insecurity today, can take root and develop, broaden their horizons, and find fulfillment for some of their basic needs. The program offers a variety of activities, including clubs, interest groups, Scouts, swimming, athletics, resident camping in summer and weekend camping during the year. All work is done in close cooperation with parents who assist in many ways.

St. Mark's is feeling the impact of changing conditions, due largely to population shifts. There has been no loss in membership, but some members do travel farther than formerly. The average yearly enrollment is from 550 to 600.

Epworth Village

Satisfactions which accrue from Christian service to children and youth at Epworth Village in York, Nebraska, are long-range rather than day-to-day satisfactions. Nevertheless, these belated rewards are no less real and perhaps are infinitely more permanent than the daily variety. There is the satisfaction of seeing hostile barriers gradually fall; of watching new and worth-while values slowly replace the undesirable; of observing the emergence of self-confident, contributing members of society from a life apparently headed for disaster; of seeing broken families made whole again.

There is Bobby, a bright ten-year-old who was so "bottled up" that he couldn't read, painstakingly learning a new word, which stimulated him to take the next step. Two years ago Johnny was an angry, hostile, defiant boy. Now he is demonstrating real teamwork on the local basketball team, is making good in a part-time job, and steadily climbing toward the honor roll. We remember excerpts from the letter written by Janie when she rejoined her family after a previously tragic experience: " 'If at first you don't succeed, try, try again.' To me this means you have to keep trying all your life, to live as God would want you to. My goal is to make something of myself." These children are finding themselves and beginning to feel a sense of personal worth after having been lost.

We wish we could always supply the missing ingredients to transform the lives of all the children referred to us, but we are painfully aware of the limitations of funds and the scarcity of specialists on the staff to complete the treatment team needed to serve well those whom "nobody wants."

A luau featured the "Hawaiian Holiday," held as the closing session of the play camp for intermediate boys and girls at St. Mark's Community Center.

Randor

Study Book Projects—1961-1962

by
ARAH EVANS KENNEY

THE CHRISTIAN MISSION IN LATIN AMERICAN COUNTRIES

O MEET today's literacy and literature needs demands large-scale cooperation, spe-alized training and funds. Proj-ts to receive the offerings from e study of "The Christian Mission Latin American Countries" have en designated for literacy work Bolivia and Brazil and literature eds in Argentina.

"Literature implies literacy," ys the report recently completed Miss Helen Fehr, who conducted extensive survey on literacy and erature for the Inter-Division mmittee of the Board of Missions ee page 6, March issue of THE ETHODIST WOMAN).

Thus literacy must come first. cording to UNESCO figures, razil's literacy rate is 49.4 per cent d Bolivia's 32.1 per cent. Argen-na is 79.4 per cent literate, the ghest rate for any Spanish Ameri-n country and the reason for the lvanced literature emphasis there.

Encouraged by the government pport of literacy work in these untries, the church is compelled strengthen this phase of its pro-am. According to Miss Fehr, "We nnot be a strong church and not a literate church. So much secu-r and anti-Christian literature is uring into these countries from e outside that if we intend to rve them it is urgent for us to ake an uncompromising approach the Protestant witness."

Literacy itself—teaching a per-n to read—consists of three dis-ct steps. First, letters taught om simple charts interpret the oken word in written form. Next e would-be reader must master e mechanics of reading to learn at the spoken words look like print. Repetition is the key here.

Methodist Prints: William F. Fore

• Annually thousands of leaflets, magazines and books are printed by the presses of the Methodist Publishing House in Buenos Aires, recognized as one of the greatest publishing centers in the western world.

Words must be repeated over and over again until the reading process becomes automatic.

It is in the second step that the greatest gaps occur in literacy materials. Primers regarded as elementary by the casual reader are too advanced for one struggling to learn the mechanics of reading. He achieves the third step when he *understands* what he reads and thus *wants* to read. Comprehension translated into action means progress in many areas. If the reading material is too advanced the new reader is apt to become discouraged and lose his desire to continue to learn. Extremely simple leaflets are of supreme importance, explains Miss Fehr.

Literature begins and ends where the people are. No book is valuable unless it is read. It is important to find out what the people *want* to read; a need already has been established for a family magazine. Then new and indigenous writers who know the language and idioms of the people must be recruited and trained to write on the reading level of the newly literate. To make these little booklets increasingly attractive illustrators are needed to draw simple line drawings.

Distribution of material after it is written and printed constitutes still another problem. There are very few libraries in rural areas. Here small trunks could be used to "house" circulating libraries. Packages of books, if available, could be distributed to advantage.

Argentina

"Argentina has a wide influence on the intellectual life of all Spanish America and even beyond it," says Bishop Sante Barbieri of Argentina. In this most literate of Latin American countries where industrialization and development of natural resources are expanding rapidly, the mission enterprise makes excellent use of printing presses and publishing houses as essential missionary agencies. The Christian book is regarded as a most effective modern missionary, often reaching many who would never enter a Protestant church.

Ed J. Gattinoni, a competent businessman and a former bishop's son, left a well-paid business position because he felt God's call to the work of producing Christian literature. He directs the Methodist Publishing House in Buenos Aires, which is recognized as one of the great publishing centers of the western world. The Woman's Division participates extensively in this program. Mr. Gattinoni recently indicated grave concern with reference to the distribution and sale of materials published here and has outlined an extensive sales project that would involve the investment of $20,000.

Since 1935, B. Foster Stockwell, now bishop, has given part of his time to work with the Commission on Literature as a translator and editor. He, too, recognized the need for trained personnel and additional equipment to advance this important work. He says of the present situation and outlook for the future:

"We need larger monetary resources (1) for developing a corps of translators and writers; (2) for capital to cover the immediate costs of production; and (3) for undergirding a much broader program of publicity and distribution of the materials we produce. Money alone will not give us these things, but we have personnel we can call upon if we can give them a decent return for their work. This job cannot be done on the tag ends of the time of people who have full-time jobs in other directions.

"Good literature is related closely to the problem of ministerial training and the development of an intelligent and effective church membership. Our seminary students come to read English, French, or German, but this is not true in most of the ministerial training institutions. Our students and others should be able to study theology in Spanish, but this is possible now only in a limited degree. We can change that situation if we have the resources, and Argentina is the most natural center for this work to be done. The gospel should be interpreted to the university students and other intellectual circles through the printed page. There is an almost unlimited field for more popular literature. But here again it is a question of resources and the kind of personnel adequate resources can command. . . . So far a very, very small part of the missionary dollar has been spent in this field, and there is much to be done."

Brazil

Cooperation of the Woman's Division in the church-wide literacy campaign has been requested in Brazil. Here low-cost booklets similar to those already published for widespread use in Cuba are imperative needs, also simple materials to assist in health and agriculture education and elementary charts necessary in the each-one-teach-one program. Church leaders have requested $2,000 for this program from the Woman's Division (to which Study Book Project offerings will be applied).

The literature and literacy program must expand if it keeps pace with other developments in this rapidly growing country. The Organization of American States has campaigned against illiteracy in Brazil, but much remains to be done. Seventy per cent of all *rural* children of school age are not in school, while 30 per cent of the *urban* children in the same age bracket are not in school. This wide discrepancy is due to the lack of economic resources, teachers, and schools. Also illiterate parents in rural areas do not want their children to go to school. They need their help in agriculture and realize that educated youth is not apt to be content to do this work.

Focal point of the church's participation in this program is the Methodist press located in San Barnardo de Campo and serving Protestantism throughout Brazil. Published by the press are the weekly church paper, monthly magazines for youth and intermediates, quarterly magazines for men, women, and children, all Methodist publications, literature for church school teachers and pupils of all denominations affiliated with the Evangelical Confederation of Brazil, millions of Gospels and other Scripture portions for the Bible Society of Brazil. New books by Brazilian authors, translations of valuable books on Christian education, church history, and devotional life including the Portuguese edition of *The Upper Room* are published here.

Books for devotional and church life and books for general reading in several languages may be obtained at the downtown bookstore in São Paulo. In this country, too, procedures for literature distribution in rural areas are lacking for want of available trained personnel.

Bolivia

"We still feel like complete babes in the woods of words," writes Miss Ellen M. Ross, executive secretary for the Committee on Aymara Literature and Literacy (now known as CALL) in Bolivia with which the Woman's Division cooperates interdenominationally in work in the Aymara Indian language. According to Miss Marian Derby, executive secretary for the Latin American Countries, a Woman's Division missionary has received special training in the United States and is now in Bolivia to cooperate in this work among the Aymaras.

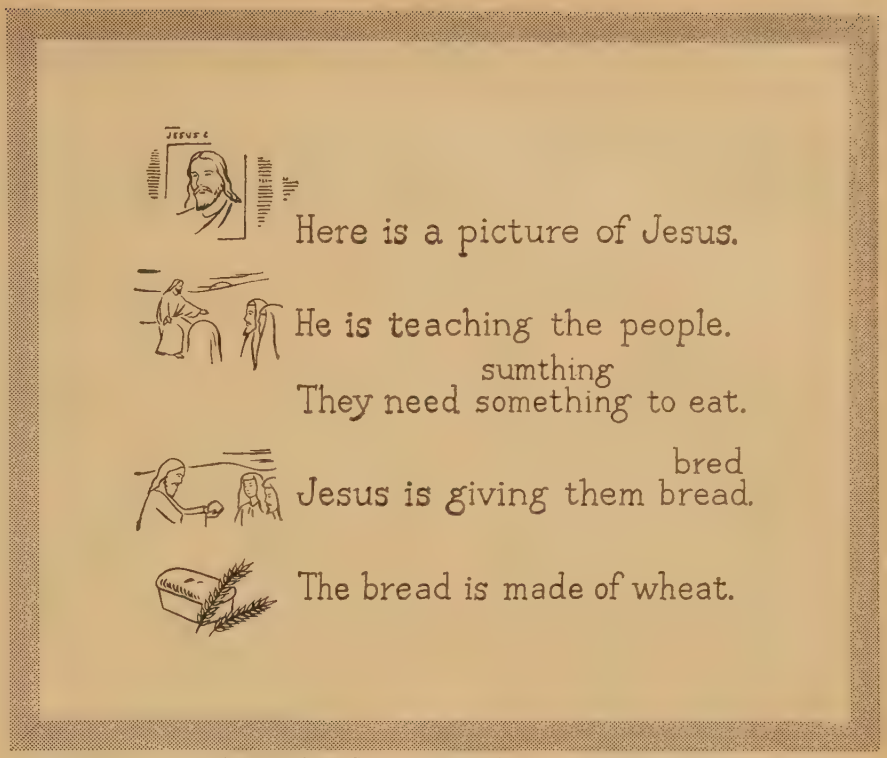
Tools of good literature and literacy are desperately needed to help these people make the transi-

n from old to new and seek new ues for their lives. Since the olution of 1952 when the maras were given full rights—ong them the right to hold prop-y and to vote—these heretofore mitive people have made decided ogress. Almost 750,000 of them e on the bleak high Bolivian teau. Little was written in their guage until 1954 when the New stament in Aymara was printed the American Bible Society.

CALL leaders feel that increased owledge of the Aymara language n advance the Christian gospel d help meet the people's needs. further the cooperative evan-ical enterprise, they are teaching e Aymaras to read in their own nguage, found more effective for em than Spanish. Part of CALL's o is to help the missionaries to rn Aymara. This is an extremely ficult language for outsiders to ister, but they must learn it in der to communicate satisfactorily th the people.

Within a comparatively short ne and on a "shoe-string budget" preciable progress has been made. e 1960 goal to publish as much ractive material as possible as on as possible resulted in seven oks of Bible stories (the life of rist and Genesis), educational d fictional material, a Bible dy on the Gospel of John, a text fundamentals of spelling and mposition in Aymara prepared to in future writers. Goals for 1961 clude publication of lives of Paul d Moses, courses in Acts, more tion, pamphlets on simple science, story, hygiene and agriculture, a ily devotional book, two books children and several programs language learning.

Workers hope to conduct reading sses in all churches with readers every church; to teach school ildren to read Aymara as well as anish, pastors to read the mara New Testament and use e Bible study books as helps; and urge Christian Aymaras to read e Bible in their homes. The CALL lletin reports as follows:


Here is a picture of Jesus.
He is teaching the people.
sumthing
They need something to eat.
bred
Jesus is giving them bread.
The bread is made of wheat.

Adapted from *Streamlined English*, by Frank Laubach. Permission granted.

Millions of persons around the world have learned to read using the each-one-teach-one techniques which combine simple words and pictures.

Fifteen reading classes held in Aymara churches were taught by the Aymaras themselves, either by pastors, a Bible-school student, or a literate believer. Persons of varying abilities and ages (especially between fifteen and forty years) attended. About forty-five beginners learned to read simple material, and about fifty with some previous knowledge were able to read Scripture portions fluently on finishing the course.

Since these teachers had only limited education themselves, we held preliminary classes on teaching methods. One boy who attended teacher-training classes during his first year of Bible School taught a reading class during vacation in his own village. This year one of his students is an outstanding reader among the girls in Bible School.

We found Damian and his twenty-five students gathered in their small mud-walled church, crowded around a tiny kerosene lamp. Rebecca's group met all day two days a week, sitting on their blankets outside in the sunlight, and taking time out for lunch of cold potatoes.

We held eleven days of all-day classes in five different communities to give additional help to those who wanted it. About forty students attended and made excellent progress. In one class the first student arrived at 8:05 a.m. He had hiked six miles over the hills to have this opportunity to study. The newly completed transition primer is especially useful in helping those who read in Spanish to read also in Aymara.

We notice a definite increase in the sale of literature as we revisit the classes. In one large church where at first there was little interest either in the classes or the literature, these same people now come to our car to see what new books are for sale and buy what they can.

Although we are encouraged by these who have learned to read and find real joy in reading the Scriptures and Bible stories for themselves, we realize that this is only the beginning. Thousands of Aymaras are still unable to read.

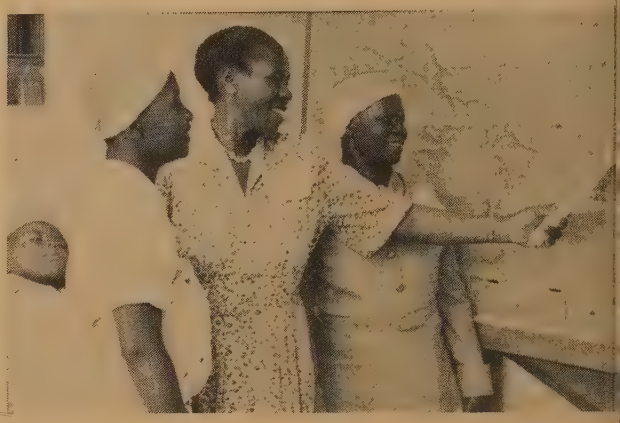
We must reach out continually, helping the Aymaras themselves to teach others, until the last one has been reached.

This sense of urgency exists wherever learning to read and write can and must be used to help raise living standards in all areas of the world.

Rhodesia Women Train for Leadership

by

EUNICE E. DODGE



Mrs. Mandisodza points to Addis Adaba where she attended a conference on "The Participation of Women in Community Life," held by U.N. officials. Looking on are (left) Mrs. Willis Makunike, with her baby fast asleep, and (right) Mrs. Enoch Munjoma, chairman of the Southern Section of the conference Woman's Society.

"LET me show you on the map the place where I went to attend the U.N. meeting in Ethiopia for African women," said Mrs. Mandisodza on the second day of the Leadership Training Institute at Old Umtali, Southern Rhodesia. The institute was under the auspices of The Methodist Church and Mrs. Mandisodza is chairwoman of the Northern Section of the Rhodesia Conference Rukwadzano (Woman's Society).

"Will someone point out on this world map, while it is here, the spot in India where my brother-in-law and his wife are taking journalism at Hyslop College?" requested Mrs. Makunike, crowding near the map.

"I have been asked to tell you about my forthcoming trip to India," began Mrs. Jonah Chitombo later that same day. "It is one of the world meetings planned in connection with the seventy-fifth anniversary of the World Day of Prayer."

"We would like to be represented at the meeting of the World Federation of Methodist Women at Oslo," reported Mrs. Munjoma, chairwoman of the Southern Section, the next day. "But we feel we cannot afford to pay the transportation to Norway and return for an African woman.[1] Since one of our missionary women will be in Norway for her furlough at that time, we have voted to ask her to represent us."

"For those who would like to write to our Methodist women now outside our own country, I shall put addresses for the following women on the blackboard," announced Mrs. M. E. Culver, dean of the institute: Mrs. Abel Muzorewa (in Fayette, Missouri); Mrs. Reginald Ngonyama (in Edinburgh, Scotland); Mrs. Ezekiel Makunike (in India); Mrs. Geoffrey Kapenzi (in Napa, California); Mrs. Daniel Kasambira (in Augusta, Georgia); Mrs. Simon Kowo at the African Writing Centre in Kitwe, Northern Rhodesia; and then we have three girls who are in nurses' training in Scotland. I'm sure all of these whom I have mentioned would love to hear from home."

Yes, the world is shrinking for Rhodesia women. They are eager to be prepared for participation in an ever-expanding way.

Every local *Rukwadzano Rwe Wadzimai* (Woman's Society) of the Rhodesia Annual Conference had been invited to send the pastor's wife and one laywoman to the Fourth Annual Leadership Training Institute at Old Umtali last January. Not all of them arrived because the school year had just begun[2] and many of the women invited to the institute are schoolteachers. But forty-five women did spend the full time at the Biblical Institute and thirty others attended some sessions, making a total of seventy-five women involved.

Each day began with the rising bell at 5:45 a.m. and was scheduled to end with "lights out" at 9:15 p.m.; but few were the evenings when the lights were all out tha early. Each day was so full tha committees spilled over into th night.

Such titles as "African Women World Affairs," "Our World T day," and "Christian Women 1961" showed that this year classes and discussions were not r views of any previous year. Son class periods were spent in hearin reports of projects being carried o by Rhodesia Conference wome Other subjects touched on durin the institute included "How Keep Our Youth Interested in th Church," "Budgeting and Tithin —Two Methods of Stretching Ou Money for Home and Church," an "Customs of Many Lands." Bib study, program demonstrations, l brary browsing, recreation period and vespers were also crowded in each day, not to mention full ev ning programs.

At the close of the week, th

[1] Mrs. Munjoma's report included these cu rent obligations of the R.R.W.: "We ha promised to pay $285 toward pastors' salar in this conference; we have ordered four wa tanks at about $120 each. We have a contra for the digging of boreholes or wells to supp the water; besides we want to help the li who is in high school this year from Chikw —our conference home mission project."

[2] The school year in Southern Rhodesia the calendar year; there are three terms w short vacation periods of three weeks betwe first and second terms, and between second a third terms. There are about five weeks vacation at the end of the year from abo December 10 to about January 25.

omen began to make evaluations this year's institute and look ead to the coming year: probable tes, subjects to be covered, and mes of persons to plan the fifth nual institute. They are conced that none of them can get o much training or experience. ey are seeing that women have a prominent place in today's world, and they want *Rukwadzano* women to be among those prepared by intellect, insights, and inspiration to be leaders not only in Methodist circles of Rhodesia and in Africa, but in the world as well. They are eager to assume their share of responsibility.

how they may serve in the local church and also in groups outside the church. There is a deeper sense of the need for worship in their meetings as well as their private lives and a desire to learn through adequate programs and reading about the total mission of the church. We are thankful to God for His leading over these years.

DELEGATES

Mrs. W. L. Perryman
Kansas City, Missouri

Mrs. Alvin B. Pfeiffer
Aurora, Illinois

rs. Perryman, vice-president of the Woman's Division and chairman of the ommittee on World Federation of Methodist Women, and Mrs. Pfeiffer, official rrespondent for the Woman's Division unit, were elected official delegates to e World Federation Assembly which meets in Oslo, Norway, August 14-16, 1961.

Canadian Unit

The Dominion Council of the oman's Association of The United hurch of Canada is the national ganization of all the Woman's ssociations in the congregations. is organized at the national, conrence, presbytery, and congregaonal levels.

Woman's Associations, Ladies' ids, or similar organizations have een functioning in churches almost om the beginning of the congregaons. But it was not until 1940 that e Woman's Associations of The nited Church were organized into national group and the Dominion ouncil of the Woman's Associaon came into being. The growth nd development over these twenty ears have more than justified its ganization. There has been a eady increase in membership and fluence until in 1959 there were 242 Woman's Associations with a embership of 221,160.

In these twenty years there is evidence of a steady growth in outlook and vision. The women are getting a broader understanding of

Sarawak

As in most places of the world, Methodist Women in Sarawak (Borneo) are active in service to the church and in their own special programs. A recent report shows that the number of Woman's Societies of Christian Service grew from thirty-seven in 1952 to fifty-seven in 1960, an increase of more than 50 per cent. Giving by members more than doubled during the same period, increasing from $6,300 (Malayan dollars) to $15,200.

Ninety-four of the 1,360 members attended a recent meeting of the Woman's Society of the Sarawak Annual Conference. Marked by training classes, musical programs, an "International Night" and addresses, the highlight was a Communion service conducted by three ordained ministers, the first time such a service had been held in Sarawak.

The Elmwood Methodist Church, Dallas, Texas, North Texas Conference, used a colorful display of World Federation dolls. Starting with clothespins, different circles dressed dolls to represent countries of the Federation and decorated luncheon tables with them at the final study of "Into All the World Together." Flags for countries represented were used in a prayer service.

The Spiritual Life Committee Meets

by MRS. EDWIN A. INGHAM

THE *leadership* in planning for the spiritual cultivation of all the women of the church is a responsibility of the secretary of spiritual life. (See Bylaws, local society, *Spiritual Life Handbook,* page 22.) However, as secretary of spiritual life you do not carry this service alone; you have a committee to work with you, appointed, or chosen from the circles, the number to be determined by the society. Where there is a Wesleyan Service Guild, the chairman of spiritual life of the unit may be a member of the committee.

The first meeting of the committee on spiritual life should take place as soon as possible after the new officers are elected. This meeting is extremely important; if it is stimulating and worth-while, opening and closing at the time indicated in the announcement, the members will be eager to work with you throughout the year at regular intervals of one or three months. Be prepared to guide the committee, carefully allowing for the contribution of each member to the total planning.

You will need to have and be familiar with certain "tools"[1] in order to help the committee in using them.

You will wish to make an agenda of the various phases of the work, using the *Spiritual Life Handbook** and *Spiritual Life Cultivation** leaflet. Various needs of your local church and community should be considered, including the spiritual life cultivation of each member of the Woman's Society and Guild. You may wish to discuss your part in a program of church-wide evangelism in cooperation with the pastor and the Commission on Membership and Evangelism, of which the secretary of spiritual life is a member. Ways should be found to encourage each member to observe a definite *Quiet Time* each day for prayer, Bible reading, and meditation, in addition to the regular observance of family worship.

At this first meeting plans should be made to present the *Fellowship of Intercession* card in the September meeting by a simple announcement and distribution of the cards. Signed cards may be collected later at a special service.

Plans for the Week of Prayer and Self-Denial should be made at this time, subject to the approval of the committee on program. A sample Packet of material will be given to the secretary of spiritual life by the secretary of literature and publications as soon as she receives it in August. The Packet consists of a *Poster* to announce the observance, projects to benefit from the offering and the date and place of meetings; a *Quiet Day Service* which may be used by the leader and also placed in the hands of each person attending; a *Handbook* with general suggestions for observance and including the talks to be given in the program meeting; a *Worship Service* for use in the program meeting; an Offering Envelope; and a *Prayer Card* which carries for each day of the Week of Prayer and Self-Denial a short description of one of the projects included in a prayer for it. Each society is free to observe the Week in any way which seems best. Two meetings, however—a program meeting on the projects and a Quiet Day service—are recommended.

It is not too early to plan to present the *Prayer Calendar** at the November and December meetings of the Woman's Society or Guild so that copies may be ordered for Christmas gifts and personal use.

Since this first meeting of the committee should make tentative plans for the entire year, it will be helpful to initiate plans for presenting the Stewardship Card and a stewardship service. This can come at the time of the annual pledge service.

Prayer Groups should be discussed according to the local situation—whether Prayer Groups are already active in the society (see *Prayer Groups** booklet, thirty-five cents) or whether opportunity should be arranged to form the first or additional Prayer Groups. (The chairman should read this booklet in advance in order to discuss the various kinds and purposes of such groups.)

Explore the possibility of a special Quiet Day or Retreat for your Woman's Society or Guild, to be discussed at your next committee meeting and in the committee on program. (Read new booklet, *Quiet Days and Retreats,** five cents.)

Another phase of the committee's work is a ministry to the sorrowing for which special leaflets and cards should be recommended, as well as the study, *The Meaning of Suffering.** (For Prayer Cards and leaflets see *Catalog.*)

A spiritual life bookshelf should be discussed. This is a very helpful means of providing inspirational and practical literature in many societies. If you have no bookshelf explore the possibility of providing one. You may find that a number of women will lend suitable books for it.

At succeeding meetings of the committee, attention should be given to checking plans already carried out; to evaluating what has been done; and perfecting future plans. The chairman, who is a member of the committee on program, should constantly be on the alert to help guide toward desirable Christian action as an outgrowth of all programs: monthly and circle, Day Apart services, retreats and studies.

* Available at Literature Headquarters, 7820 Reading Road, Cincinati 37, Ohio.

[1] See Spiritual Life literature, pages 41-44 in *The Catalog of Literature, 1960-1961.*

His Mission Unites Us

By EDWIN F. TEWKSBURY

The Woman's Society inherited from the several missionary societies a strong study program. Through the years this has grown and developed to an amazing degree. Our success, however, has been our weakness, for to a large extent it has set us apart.

"To serve the present age" is the unwritten but basic policy of the Woman's Society. Therefore with deep concern for greater unity in the total church program, it is hoped that wherever possible real effort be made to coordinate the study program of the Woman's Society and Guild with the commissions of the local church.

From several sources within the Woman's Division the request has been made that the designated studies for each year be listed, described, and promoted as studies of the Woman's Division without designation by line of work or area of responsibility. Also it is requested that an effort be made to coordinate the studies so that they are seen not as separate studies but as belonging together in the interpretation of the world mission of the church. In the accompanying article, the Reverend Mr. Edwin Tewksbury, staff member of the Interboard Commission on Missionary Education, illustrates how an integrated program can be developed with the 1961-1962 themes.

MRS. J. FOUNT TILLMAN,
***President,* Woman's Division of Christian Service**

IS THE church concerned primarily with persons or program? A silly question? Not at all, for all too often our performance belies our purpose. Concern for persons implies a need for unity within the church in the teaching and learning process. At present a segmented approach is made to the local church. Fortunately leaders are beginning to see that if adequate learning is to take place the program of the church must be presented as a unified whole. This interrelatedness is important to the total mission of the church.

Consider, for instance, the "program" of the Woman's Society of Christian Service and the studies for this year. The interdenominational themes: "The Christian Mission in Latin America" and "Churches for New Times"; the church-wide study "Latin American Lands in Focus"; the two specific studies prepared by the Woman's Division: "The Christian and Responsible Citizenship" and "The Meaning of Suffering"—all these could become an integral part of the total study program of the church.

Relating the studies to one another and to the monthly program of the Woman's Society increases the incentive for study. Take the book by Roswell P. Barnes, *Under Orders, the Churches and Public Affairs.* It deals with areas of experience that are a necessary part of the studies, "The Christian Mission in Latin American Countries," "Churches for New Times," and "The Meaning of Suffering." The relationship of the Christian church to social, political and economic matters and the relevance of its message are just as vital whether that church be in Miami, Chicago, or Buenos Aires, or in some other Latin American city. The effectiveness of the church's concern in public affairs can be the same wherever the church is found in the world.

This ties in with the study on Latin America. Only as Christians in the United States begin to understand some of the problems facing Protestants in Latin America will they see the necessity for similar action by churches here and in those countries. Some of the most urgent needs in the Latin American countries are better understanding between the people of those countries and the United States, education, economic stability, community responsibility, and a new sense of the reality of the living Christ.

"Churches for New Times" will relate us to the needs of all Christians everywhere. New complex problems grow out of our mass urban society. Communication binds us together. This "home missions study" meets Christians with the challenge to reach out to that new world wherever it may be with the changeless message of grace, peace, hope and love. Seeing the vast amount of need and suffering within our own country should make us more sensitive to the sufferings of others wherever they may be.

At this point Dr. Ralph Sockman's book, *The Meaning of Suffering,* is relevant. This study was designed to help persons become more intent on relieving needless suffering throughout the world. The message of hope and love, the deeper understanding of the nature and the purpose of God, and a more steadfast faith may come as persons studying in the church learn what is actually meant by "loving one's neighbor." His message is for all persons in the church, whether in Brazil or Iowa.

This study program has relationship to all adult groups within the church. All books mentioned were approved by the Curriculum Committee for adult group study. Here could be another avenue of interrelatedness as the Woman's Society, the adult classes in the church school, and other study groups correlate their activities in these areas of experience through the already existent Commissions on Education and Missions.

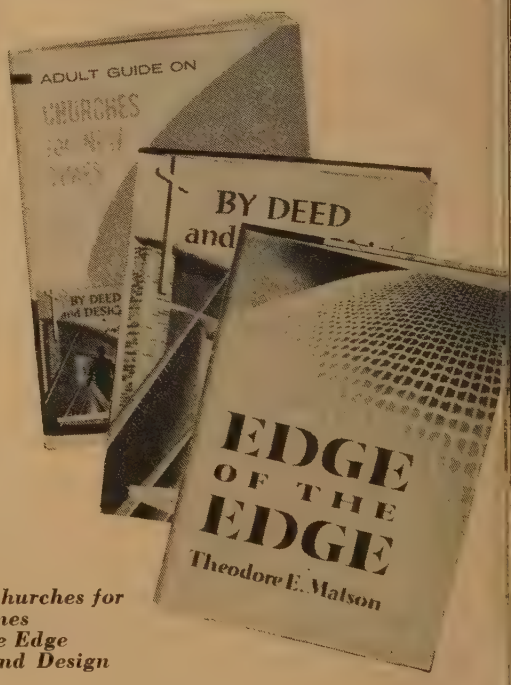
Yes, the church is concerned with persons. A church that serves persons in every community and every land is imperative today. Such a concern will lead members of a Christian community into a deeper understanding of God's purpose as revealed in the tasks that face His people. God's revelation deals not only with the salvation of the individual soul, but also with the way men should and must live together.

The Church-wide Study

Latin Ame

Latin American Countries in Focus.

Land of Eldorado
Quiet Crusader
Adult Guide on Latin American Countries



Guide on Churches for New Times
Edge of the Edge
By Deed and Design

"The Christian Mission in Latin American Countries"

Text: *Land of Eldorado.* By Sante Uberto Barbieri. Cloth, $2.95. Paper, $1.50.

Supplementary Book: *The Quiet Crusaders.* By Henry McCorkle. Cloth, $2.95. Paper, $1.95.

Guide: *Adult Guide on "The Christian Mission in Latin American Countries."* By Carman St. John Wolff. 75 cents.

Drama:

The Eye of the Storm. By Archie Crouch. 75 cents.

Search My Heart. By Dorothy Tinsley Daily. 75 cents.

Audio-Visuals:

Day for Witness. 20-minute film in color. Rental, $8.[1]

Till Freedom Comes. 20-minute film in color. Rental, $8.[1]

The Bible and Diego Thomson. New color filmstrip with reading script. Sale only, $7.[1]

Better Than Silver (Peru). In color. Rental, $3.50. Sale, $8.[1]

We Receive to Give. Filmstrip in color. 33⅓ rpm record. Sale, $8.

"Churches for New Times"

Text: *Edge of the Edge.* By Theodore E. Matson Cloth, $2.95. Paper, $1.50.

Supplementary Book: *By Deed and Design.* By Virg E. Foster. Cloth, $2.95. Paper, $1.95.

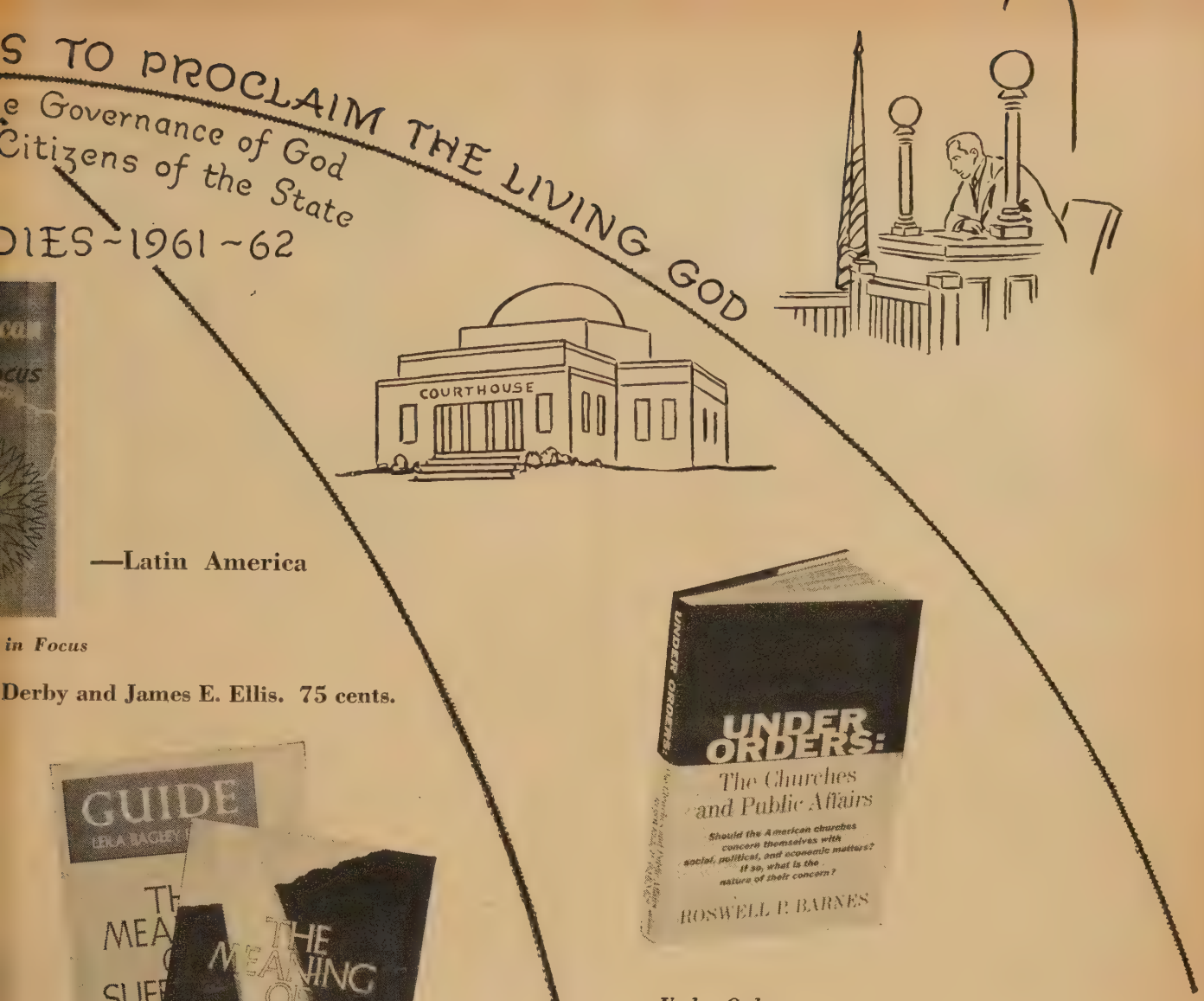
Guide: *Adult Guide on "Churches for New Times* By C. Richard Brown. 75 cents.

Drama:

Time Capsule. By Henry Kemp-Blair. 75 ce..t

Pinpoint Plays. Four discussion starters by diffe ent authors. 75 cents.

The Circle Beyond Fear. By Darius Leander Swan Packaged only, 6 copies, $1.25.



—Latin America

in Focus

Derby and James E. Ellis. 75 cents.

The Meaning of Suffering
Guide to The Meaning of Suffering

UNDER ORDERS:
The Churches and Public Affairs
Should the American churches concern themselves with social, political, and economic matters? If so, what is the nature of their concern?
ROSWELL P. BARNES

Under Orders

Remind Me to Live. By Allean Hale. 50 cents.

udio-Visuals:

Boomtime. Filmstrip. Reading script. Color. Sale only, $7.[1]

Treasure at Bethany. 32½-minute film in black and white. Rental, $10.[1]

A Place in Tomorrow. 33⅓ rpm record only. Sale, $3.[2]

"The Meaning of Suffering"

ext: *The Meaning of Suffering.* By Ralph W. Sockman. 75 cents.

uide: *Guide to "The Meaning of Suffering."* By Leila Bagley Rumble. 35 cents.

rama: *Stretch Forth Thine Hand.* By Betsy Stockton Wolfe. 6 women. 35 cents.

The Christian and Responsible Citizenship

Text: *Under Orders: The Churches and Public Affairs.* By Roswell P. Barnes, $1.

Guide: *Guide on "The Christian and Responsible Citizenship."* By Margaret R. Bender. Price, 35 cents.

Drama:

Small Windows. By James Warren. Dramatic material for use with "Seminar in Miniature." 45 cents.

Five Issues in Search of Discussion. Short dramatic presentations of controversial issues. 35 cents.

* Unless otherwise indicated, order material from Literature Headquarters, 7820 Reading Road, Cincinnati 37, Ohio.

[1] Order from the Cokesbury store serving your territory.

[2] Order from Office of Visual Education, Room 1351-52, 475 Riverside Drive, New York 27, New York.

Motion pictures, filmstrips, slides and records can enrich your programs and stimulate discussion!

Listed below are audio-visuals especially recommended for the 1961-62 studies.[1]

Screen News for 1961-62

by BARBARA CAMPBELL, *Assistant in Visual Education*

THE CHRISTIAN MISSION IN LATIN AMERICAN COUNTRIES

Motion Pictures

"Day for Witness"—Film showing what it means to be a Protestant family in a Roman Catholic oriented culture. During a day in their lives, Senor Ortega, and his family are called to witness to their Evangelical convictions in the face of many problems. 20 minutes. Color. Rental, $8.

"Till Freedom Comes"—Based on the Latin American Indian legend about the Quetzal Bird of Freedom which dies when it is captured, this film deals with the way Protestant missions are helping free the rural Indian from the confinement of ignorance and superstition. 20 minutes. Color. Rental, $8.

Filmstrips

"Better Than Silver"—New Woman's Division filmstrip centers on women in a Christian family associated with Lima High School. The school's outreach and contribution to the community is shown. Color. Sale, $8; rental, $3.50.

"Imprint—Argentina"—New color filmstrip featuring work in Buenos Aires—Union Theological Seminary and the production of Protestant literature at The Methodist Publishing House. Sale, $8. Rental, $3.50.

"The Bible and Diego Thomson"—New color filmstrip describing with drawings how the Bible is a force for enlightenment in the lives of Latin Americans. Reading script. Sale only, $7.

"Choice for Rosa"—New color filmstrip showing how Crandon Institute, Montevideo, makes an impact on Uruguayan students and strengthens the country's Christian minority. 33⅓ rpm record. Sale only, $5.

"Foundations of Faith"—New color filmstrip showing The Methodist Church of Brazil engaged in education, mass communication, social service, leadership-training, evangelism, and church expansion. Places pictured include Rio, São Paulo, and Brasilia. 33⅓ rpm record. Sale only, $5.

"Missionary to Chile"—New color filmstrip showing through the eyes of a newly arrived missionary, the work being done by The Methodist Church throughout Chile. 33⅓ rpm record. Sale only, $5.

Interfaith marriage, a problem faced by this couple in "Day for Witness"

CHURCHES FOR NEW TIMES

Motion Pictures

"City Story"—The dramatic portrayal of the problems of an old established downtown church whose surrounding community has been radically changed. A new minister suggests a program to vitalize the church and make it a center of service to the community. 44 minutes. Black and white. $12.

"Treasure at Bethany"—Film dealing with the ministry of the church in the inner city, the problem of juvenile delinquency, and the close relationship between stewardship and evangelism. 32½ minutes. Black and white. Rental, $10.

Filmstrips

"Boomtime"—Color filmstrip using pictures and diagrams to interpret population growth and mobility in the United States in terms of their significance to the church. Reading script. Sale only, $7.

"The City Church"—The problem and program of the city church in a changing community. 33⅓ rpm record. Color. Sale only, $11.

Record

"A Place in Tomorrow"—In this lively dramatization, people served by the Methodist Deaconess Home and centers in Philadelphia are presented. The record tries to show how the flexible program of the centers serves the community and cooperates with churches in helping people of all ages to find their place in the church. 33⅓ rpm record. Sale only, $3. Order from Office of Visual Education, Room 1351-2, New York 27, N. Y.

The record, "A Place in Tomorrow," dramatizes activities of a church-related community center.

Elizabeth Marchant

[1] Except where otherwise noted, all productions listed on this page are available from the Cokesbury Book Store (retail division of The Methodist Publishing House) serving your territory.

THE CHRISTIAN AND RESPONSIBLE CITIZENSHIP

Filmstrips

"The Church in Action"—Filmstrip presenting reasons for a citizen's involvement in citizenship responsibilities. To supplement the text, *Under Orders*, by Dr. Roswell Barnes. Order from Office of Visual Education, Room 1351-52, 475 Riverside Drive, New York 27, N. Y. Sale only, $4. Watch for release.

"Still They Move"—Art filmstrip presenting arguments for open occupancy housing on the basis both of human values and practical community organization. Color, with reading script. Sale only, $4. Order from Office of Visual Education, Room 1351-2, 475 Riverside Drive, New York 27, N. Y.

A dinner meeting of the Guild on a night like this—in "A Plus for Working Women."

THE MEANING OF SUFFERING

Motion Pictures

"Immortal Love"—A man facing death finds that the love he shares with his family is returned to him in strength and courage when he tells them the tragic truth. 30 minutes. Black and white. Rental, $8.

"Time for Waiting"—A hunting accident causes four women to reveal varying attitudes towards the possible tragic loss of a loved one. From the TV "Talk Back" series. 14 minutes. Black and white. Rental, $5.

RECRUITMENT

Motion Pictures

"Make All Things New"—Interprets the deaconess relation of The Methodist Church. Shows the variety of jobs open to deaconesses and presents the need for additional workers. Highly recommended for young women and all church groups. 27 minutes. Black and white. $6.

"Medical Mission"—This is the story of medical missionaries at work in Southern Rhodesia, Sarawak, India, and Nepal. 33½ minutes. Color. $10.

"Reply to Reality"—Young people face a call to mission in a world beset by international tensions. In this film a young missionary couple return to their college to challenge the students with opportunities for service, presenting the work of the missionary and need for more candidates. 30 minutes. Color. $8.

UNITED NATIONS

Motion Pictures

"Overture"—A performance of Beethoven's Egmont Overture, with filmed scenes the effect of war and the United Nations efforts to aid recovery and reconstruction. 10 minutes. Black and white. Rental, $4.

Filmstrip

"We, the People of the United Nations"—A description of people who make up the United Nations and the problems they bring to it. Reading script. Color. Sale only, $4. Order from Office of Visual Education, Room 1351-2, 475 Riverside Drive, New York 27, N. Y.

Record

"The U.N. Has Been Here"—The Woman's Division observer at the U.N. reports human interest stories, illustrating the work of the U.N. 33⅓ rpm record. Sale only, $1.50. Order from Office of Visual Education, Room 1351-2, 475 Riverside Drive, New York 27, N. Y.

GENERAL

Filmstrips

"Around the World"—Color filmstrip in three parts showing medical, educational, and socio-evangelistic work in representative projects of the Woman's Division at home and abroad. Reading script. Sale only, $4. Order from Office of Visual Education, Room 1351-2, 475 Riverside Drive, New York 27, N. Y.

"It's a Busy Life"—Peppy cartoon filmstrip highly recommended to present and promote the program of the Woman's Society of Christian Service and Wesleyan Service Guild. Narration on 33⅓ rpm record. Color. Sale, $8; rental, $3.50.

"A Plus for Working Women"—Through striking drawings the program of the Wesleyan Service Guild is presented. We learn what the Guild means to four representative women, and how employed women can participate in the world-wide mission of the Church. A message from Miss Lillian Johnson is included. 33⅓ rpm record. Sale, $10; rental, $3.50.

"This Is Christian Social Relations"—Color filmstrip to help secretaries of Christian Social Relations understand their job. Revised for current quadrennium. Sale. Order from Office of Visual Education, Room 1351-52, 475 Riverside Drive, New York 27, N. Y. Watch for release.

"We Receive to Give"—Depicts through the lives of graduates of educational institutions supported by Methodist women, the value of the Christian influence of these schools. Narration on 33⅓ rpm record. Sale, $8; rental, $3.50.

"World-Wide Friends"—Presents the World Federation of Methodist Women, its organization, and pictures a variety of units around the world. 18 minutes. Narration on 33⅓ rpm record. Sale, $8; rental, $3.50.

Record

"Small Windows"—For use in "Seminars in Miniature." Side I contains background music for three dramas and a speech by Miss Eva Shipstone. Side II featuring a dialog between Ruth Harris and Jane Stentz on "Music in a World of Change." 33⅓ rpm record. Sale only, $3.50. Order from Office of Visual Education, Room 1351-2, 475 Riverside Drive, New York 27, N. Y.

Slides

"Map Slides"—A set of six color slides showing the locations of Woman's Division projects overseas by geographic areas. Sale only, per set, $2.50. Order from Office of Visual Education, Room 1351-2, 475 Riverside Drive, New York 27, N. Y.

NOTE: Every Society or Guild should have access to the 1960-61 Fifth Edition of the *Audio-Resource Guide*, listing 3,000 current church-related materials. Sale price, $2.95. Available from all Cokesbury Book Stores.

Methodist TV-Radio Ministry

A Children's TV Series, designed to help children face moral and religious problems is nearing completion. Watch for its release during the fall of 1961.

Watch "Talk Back"—filmed TV programs with a "live" local panel discussing the problem presented. Organize a viewing group.

department of
CHRISTIAN SOCIAL RELATIONS

QUADRENNIAL PROGRAM ON RACE— THE METHODIST CHURCH 1960-1964

"Committed Methodists are under mandate from God through Jesus Christ, from the gospel and the nature of the Church, from the General Conference, and from the pressures of social, economic, and political movements in our time at home and abroad.

Under the strength of this mandate, and impelled by our own personal gratitude to God for His acceptance of us despite our unworthiness, *we declare our intention to move toward more Christian race relations during this quadrennium.*"

In the spirit and purpose of these words 225 men, women, and youth from across the nation worked and planned together for five days in the Orientation Conference held in Louisville, Kentucky, in March, 1961. This conference was called under the joint sponsorship of the Woman's Division and the Board of Christian Social Concerns of The Methodist Church. The members of the conference came from 39 Geographical Regions of the United States. (See map in center spread of May, 1961, issue of THE METHODIST WOMAN.) There were approximately 100 men, 100 women, and 14 youth and students in the group. *These regional representatives have become the nucleus of a Consultative Committee on Race in each region, charged with the responsibility of giving leadership in the realization of the plans and purpose set by the conference.*

The general scope of these plans included—

—Working through *local church* Commissions on Christian Social Concerns, Woman's Societies and Guilds to stimulate the forming of a *Committee on Race* (or Human Relations in most cases as a subcommittee of the Commission on Christian Social Concerns). The plan calls for "a progressive training process that would seek to form by 1963 at least 100 local Consultative Committees in each of the 39 Regions as subcommittees of the local church Commission on Christian Social Concerns made up of men, women, youth, and/or students including hopefully a total of more than 30,000 persons!

The *100th Anniversary* of Lincoln's Proclamation of Freedom might well be dramatized as one phase of the activities of these *"100"* local committees. 1963 will also be the year of the second Methodist Conference on Human Relations.

As an additional step leading to the 1964 General Conference year a goal might be set calling on *each* of the 3,900 committees to establish new committees in at least *ten or more* additional churches in their regions, with the hope that at *least one million Methodists* might be seriously at work in local churches by 1964 on these crucial racial issues."

These Regional Consultative Committees will work through established conference and district channels but keeping in clear focus the *"Regional"* responsibility for *planning and working together across racial lines* in all aspects of the program.

The Regional Committees will also have a close working relationship with the Division of Human Relations and Economic Affairs (Board of Christian Social Concerns) and the Department of Christian Social Relations (Woman's Division.)

The following excerpts from the recommendations of the conference will summarize some of the major phases of the specific programs and activities to be undertaken. The entire program will be made available at an early date. *Methodist women have an urgent immediate responsibility for sharing the opportunity of interpreting and carrying forward this entire program.*

—Small groups of concerned people can gather themselves for prayer, study, and fellowship in interracial groups in church and community. These can be open to the leading of the Holy Spirit in finding their leadership role, and in creative use of tension and conflict.

—Youth and adults can come to know and understand each other so as to provide mutual support and equal participation in all areas of Christian social action, such as:

1. **Help youth participate meaningfully in the work of the Commission on Christian Social Concerns.**
2. **Work through the program and organization of the Methodist Youth Fellowship, e.g.**
   - ***a*) Study in classes and discussion groups.**
   - ***b*) Meet with youth of other racial and ethnic groups.**
   - ***c*) Support and attend interracial conferences, camps, and workshop.**
   - ***d*) Participate in United Christian Youth Movement activities.**
   - ***e*) Study the racial problems of the community.**

—Recognize that the Church is the house of God and thereby open to the whole family of God in its worship, fellowship, and membership.

—Attention can be given to preparing a congregation to extend full Christian fellowship to all people by clarifying the disciplinary requirements for membership which will dispel the false assumption of authority by the local church to limit memberships.

—Pastors can make a special effort to maintain their pastoral relationship with those who are not of a like mind.

—The bishops of the church should speak out and lend their full support to all movements to desegregate within their areas and all Methodist pastors can covenant to support desegregation of the church according to the mandate of the General Conference.

—Church newspapers, ads, and bulletins can carry the statement that all persons of every race, color, and national origin are welcome.

—More attention can be given to the need for churches in changing communities to be changing churches, perhaps with new hours of worship and new forms of ministry responsive to community needs.

—Adopt the same brotherly practices in Methodist institutions which we advocate for other agencies in our society.

—Local church people can through conversations, letters, and financial contributions support institutional desegregation.

—Regional committees can survey all Methodist institutions in their region with regard to their racial practices. They should be encouraged to survey the opinions of students, faculty, and alumni.

—Methodists at all levels of administration can seek to discover reasons for the hesitancy of Negro and white Methodists to cross jurisdictional lines according to Amendment IX, thereby helping the Interjurisdictional Commission to plan for specific means of overcoming this hesitancy.

—In view of the need to eliminate both the "fact" and the "symbol" of segregation from the structure and life of The Methodist Church, the general agencies can continually stress the urgency of implementing Amendment IX, toward the end that the Central Jurisdiction shall be eliminated as soon as possible.

—Dissolution of the Central Jurisdiction can be achieved when, following a "master plan" for progressive dissolution, large segments of the Central Jurisdiction may be moved at a time, rather than the transfer of individual churches or small groups of churches.

—In order that the integrity of all parties concerned may be protected, implementation of Amendment IX can be effected by a "reorganization" of the Methodist work in a given area, rather than by the "absorption" of the Central Jurisdiction churches into the existing structures of the geographical jurisdictions.

—Bishops, district superintendents, and pastors can be encouraged to arrange for pastoral appointments in other jurisdictions.

—During the process of desegregation of such facilities as public transportation and lunch counters, the white Christian can quietly and naturally take his place among Negroes. When merchants integrate their places of business, Christians can and will patronize them to make certain they do not suffer financially.

—Workshops can be held on all administrative levels on human relations with sections attended by real estate men, building and loan and banking interests, Urban League and similar agencies, city officials, and church representatives to discuss the challenge of restrictive housing practices. Opening mortgage markets and eliminating restrictive covenants can be discussed. All investing agencies of the church can invest funds in banks or other agencies offering mortgages to minority groups. Listings of cooperative realtors can be made available to members of minority groups who are desiring to move.

—Workshops can be held in local churches for cooperation across jurisdictions for family groups—parents and youth—who are involved in school desegregation. Information concerning desegregation plans in other cities can be used. This work can be in cooperation with Scouts, Y's, P.T.A.'s, M.S.M., M.Y.F., and schools. Encourage participation of white youth in Central Jurisdiction youth camps and vice versa prior to and during school desegregation.

—Church people can meet and know local leaders in nonviolent demonstrations and learn their objectives. Christians can determine their moral obligation to participate in and support nonviolent protest movements. This concern can be expressed by actual participation or support, such as by prayers, letters, and financial assistance through the development of channels in the M.S.M. Ordained clergy and dedicated laymen can minister to the needs of students confined to jail.

—Workshops can be held with law enforcement officers, merchants, and other concerned groups in tension areas. This could lead to the development of more adequate police training.

—Commissions on Christian Social Concerns can publish registration and voting requirements and procedures and a study of voting conditions in their communities.

—To counteract panic in a changing neighborhood, signs can be placed on lawns: "This home is not for sale. We like our neighbors." Open occupancy covenants can be useful in certain situations under guidance of community councils and of officials of intergroup relations agencies.

—Violations of laws protecting human rights can be reported to State Committees on Human Relations and State Advisory Committees of the U. S. Commission on Civil Rights, President's Committee on Equal Opportunities in Employment. Encourage organization of state committees where they do not exist.

—The churches can alert the communities to the true nature and aims of hate groups which undermine good race relations under the guise of anticommunism.

—Prepare and promote, under the leadership of the general agencies, plans for observance of the 100th Anniversary emphasis in 1963 on Lincoln's Proclamation of Free-

dom, through a Second Church-Wide Conference on Race. We can discourage the use of symbols in connection with the 100th Anniversary of the Civil War which reopen old wounds; rather we can emphasize the advancements which have been and can be made in better relations. . . .

. . . These suggestions of things we can do to bring about what we can and we will achieve in race relations are necessarily incomplete. No matter how thorough our planning we cannot know the time and place when our individual convictions will be tested. We can only here dedicate ourselves to respond in the spirit which we have here experienced in these days together as—Christians under orders—we move toward an inclusive church in an inclusive society.

Nothing to Fear But Fear—and Reactions to It

Some Questions and Answers

When historians look back upon the period between the first use of the atomic bomb and the first effective steps toward disarmament and the development of dependable machinery for the peaceful settlement of international disputes, they may be tempted to call the period by some such name as "The Great Fear."

Our problem as we face a grim present where threats of international tensions may lead to war is that we have no way of knowing how long we have to endure the situation. We know that even if we are able to isolate ourselves from fellowship and understanding with the peoples of the world, we are not able to isolate ourselves from threat of weapons they might loose against us if the cold war should turn hot. We know that modern warfare has potentials too horrible to contemplate. We are beginning to realize that the peoples of Europe and North America—the Western civilization which has always dominated the world in our history books—are now in the minority and that the peoples of Africa and Asia are saying plainly that they believe their time to play an active, possibly a dominant, role in history has come.

These are facts and no one seriously disputes them. What happens instead is that people blinded by a very understandable fear do the thing that is quite natural when fear cannot be faced. They look for ways of proving that the threat does not exist. They look for scapegoats to blame. They rush into illogical activities in the belief that in this way they can reverse history and live in the kind of a world that they would like to have.

Christians have an obligation to do better than this. To keep faith with themselves and the ideals they represent they must distinguish between truth and wishful thinking. They must accept the realities and decide how to face them calmly, constructively, and with a triumphant faith that our Lord is the Lord of history.

Because this is a difficult period when our easy political and geographical assumptions are being challenged, it begins to be apparent we are coming into a period when the reactions that characterized the "McCarthy period" may again be paramount. Because questions are being asked in many communities it seems worth-while to answer a few.

QUESTION: Are the Soviet Union and its satellites in control of the U.N.?

ANSWER: This fear is based on several misunderstandings. First, it assumes that the U.N. exists as a sort of superstructure with will and plans of its own. Actually, the United Nations is the sum total, or more accurately, the compromise of its members' wills and opinions. The United Nations Secretariat, from its Secretary-General down to its least employee, carries out the policies decided upon by the various organs of the United Nations.

The second misunderstanding is what actually constitutes the Communist Bloc. One statement that has appeared in a number of places lumps together as Communist "the Communist Bloc, the Afro-Asian nations, and the neutralists," and makes the assumption that they are all dedicated to the same purpose, that of advancing the communist domination of the world. Aside from being based on an erroneous assumption, this statement has the defect of being unclear.

It is extremely difficult to decide what is meant by the term "neutralist," and the nations to which it is applied resent it very much. They say that they are far from neutral since this term seems to imply a lack of convictions or unwillingness to support those convictions. They say that the term "uncommitted" is preferable, but they do not like it either. The fact of the matter is, they say, that they are uncommitted on one thing only: they are not permanently attached to the side of one or the other participants in the cold war. They reserve the right to think that one group may be right at one time and another right at another time. They feel that they are entitled to judge each issue on its merits alone and not by reference to the side that is supporting it.

In addition to this assumption, the statement has the defect of mentioning the same nations twice. When you have named the Afro-Asian nations you have named the nations usually referred to as "uncommitted." To list them again has the effect of making the list look longer than it is.

If we examine the question realistically, it comes out somewhat like this:

General Assembly—Of the ninety-nine members of the General Assembly, ten (Albania, Byelorussia, Bulgaria, Czechoslovakia, Hungary, Romania, Poland, the Soviet Socialist Republic, the Ukraine, and Yugosalvia) have communist forms of government. Of these, two (Poland and Yugoslavia) sometimes deviate from the Soviet point of view and are considered worthy of economic aid by the United States Government. African nations tend to vote together on many issues on which they have strong convictions. Sometimes they are joined by the Asian nations.

These nations by no means follow Russia's lead. The reason it sometimes seems they do is that Russia has adopted as her own certain of the causes very dear to the hearts of all the new nations. When she votes with them on these questions, it may look to the uninformed as though she has a large majority, when actually she has merely attached herself rather noisily to the side that was going to win in any case.

A good example of this is the

issue of colonialism. President Nkrumah, of Ghana, made a significant statement about this when he said to President Kennedy recently that he did not think it was fair for people to equate anti-colonialism with communism. "We are anti-colonial;" he said, "we will always be as long as there is a vestige of colonialism left in Africa, but we are not to be called Communists for that reason. I always thought that anticolonialism was invented by the United States of America."

To give the Communists credit for everything accomplished by the new nations in their zeal for independence for all peoples is to give Russia a great deal of credit that she does not deserve. Undoubtedly she would appreciate the credit. She is trying to build up her image as the friend of the dependent and newly independent people and the leader whom they ought to follow. There is little evidence that this has impressed the new nations too much. During the first part of the present General Assembly session they gave the lie to this assumption. They refused to endorse Russia's resolution for immediate independence for all dependent territories and then offered another, more realistic one of their own.

Russia cannot control the General Assembly unless enough nations become allied to world communism to provide a majority. But if that point is reached the Communists will have control of the world as well as the United Nations. We ought to be concentrating our energies on making the advantages of democracy so clear to all the new nations that this can never happen.

The Security Council—The Security Council has eleven members. Five of these are the permanent members: China, France, Union of Soviet Socialist Republics, United Kingdom, and the United States. All of these countries possess a veto over any action of the body except those that can be classified as purely procedural. The remaining six members are elected by the General Assembly. At present they are Liberia, Turkey, United Arab Republic, Chile, Ceylon, and Ecuador. The veto makes it possible for any one of the permanent members to prevent action in the Security Council. In this respect the United States or any of the other four is just as powerful as Russia. In matters of procedure Russia cannot control a majority.

QUESTION: Should we get out of the U.N. and get it out of the United States?

ANSWER: This is usually based on two considerations. The first has been discussed above. Concerning the second, it has been said that the presence of delegations to the United Nations from the communist countries and the presence of nationals of communist countries in the Secretariat constitutes a danger of espionage. There is certainly a calculated risk here, just as with the embassies maintained in Washington by the nations with communist governments. However, these nationals at the U.N. are readily identifiable and if necessary can be watched. Any extra burden that this places on the F.B.I. ought to be more than balanced by the advantages of giving citizens of communist countries opportunities to get to know us and our democracy.

The United Nations needs an actively interested United States behind it and the United States needs the opportunity to work with the other nations through the United Nations. The location of the U.N. Headquarters advances both objectives. Quarters so adequate in every way could scarcely be achieved anywhere else in the world. The United States can be grateful for the opportunity and challenge of the U.N. on our shores.

QUESTION: Isn't the United States being ruined financially by its contributions to the U.N. and to other countries?

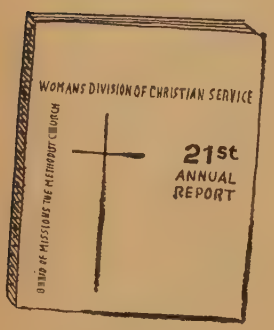
ANSWER: The United States' contribution to all U.N. agencies and voluntary programs last year amounted to sixty-four cents per man, woman, and child in the United States. The cost of maintaining the U.N. peace forces in the Near East and in the Congo will add less than twenty cents per capita more. To see what proportion of your taxes goes to this, multiply ninety cents by the number of members of your family. This is the sum your family has contributed to reinforce its belief that peace and international cooperation are possible. Economic assistance to other countries cost the U. S. $31.4 million in 1960. The largest expenditure we make is for armaments, which are 58 per cent of the budget.

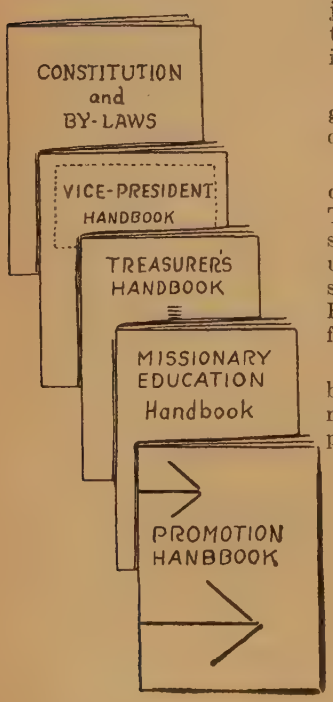
QUESTION: Is UNICEF a tool of the Communists?

ANSWER: UNICEF is a U.N. organ administered on behalf of the General Assembly by a thirty-member board. The representation of communist countries on that board ranges from two to three. In the days following the close of World War II, a number of European nations that *now* have communist governments and the government of Chiang Kai-shek in China were aided by UNICEF in feeding starving children and protecting them from diseases that were epidemic in wartime conditions. During the last ten years the only countries with communist governments that have received UNICEF aid are Poland and Yugoslavia. UNICEF supplies are adequately protected at every step of the way so that it can be made certain they reach the ultimate consumer, the child, without serving any political purpose. These facts are documented in *Facts About* UNICEF, available from the U. S. Committee for UNICEF, United Nations, New York, New York.

These are only a few of the questions that fear is raising. If you need help, write to the Department of Christian Social Relations, Room 1480, 475 Riverside Drive, New York 27, New York.

TOOL KIT





THERE are many books and pamphlets which the secretary of promotion should have if she is to do a real job of promotion.

In the latest *Annual Report* she will find names and addresses of the officers of the Woman's Division of Christian Service and the officers of the jurisdiction and conference Woman's Society. Reading the reports of the Departments of Work in Home and Foreign Fields and the Department of Christian Social Relations as well as the reports of the treasurer, Section of Education and Cultivation, and the Wesleyan Service Guild will help her see the total picture of the work for which the Woman's Society is responsible. The second important tool is *A Guide*. A study of this gives a basic understanding of the organization of the Woman's Society, the duties of the officers and secretaries of lines of work and methods of promotion.

Then every secretary of promotion should have not only her own *Handbook*, but also those of the other lines of work with which she is related. She serves on many committees and needs to know relationships.

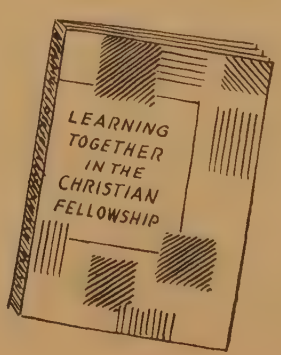
A must for all secretaries, not just the secretary of promotion, is THE METHODIST WOMAN. In this magazine are helps for every line of work and information that no secretary can afford to miss. Every month the articles give some fresh approach or some new idea to spark action by an alert secretary.

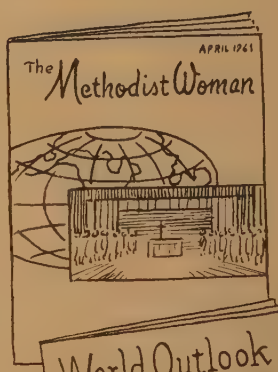
The WORLD OUTLOOK should be a companion tool with THE METHODIST WOMAN. It has a different approach and as the journal of the Board of Missions helps the secretary see the total picture of which the Woman's Society of Christian Service is a part.

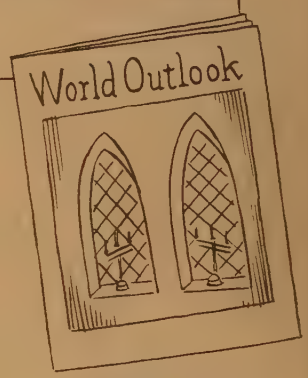
Then the *Program Book* also presents ideas, not only for the general meetings and the circle meetings, but for use in committees.

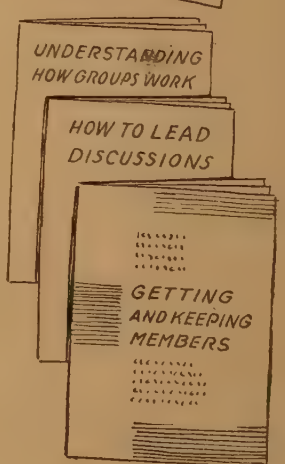
The alert secretary will want to have in her tool kit a copy of *Learning Together in the Christian Fellowship* by Sara Little. The series of Adult Education Leadership pamphlets gives suggestions for planning meetings, understanding group work, use of role playing, getting and keeping members. (There are sixteen of these pamphlets. They may be obtained from the Board of Education, Box 871, Nashville 2, Tennessee, for forty cents apiece.)

And the secretary of promotion will want the current study books as presented on pages 26 and 27 of this issue. This by no means exhausts the tools available to the secretary of promotion, but with them she can do her job more efficiently.









Staff Changes

Mrs. C. C. Long

Miss Anna H. Givens

Mrs. Charles E. Wegner

Mrs. Marion Webster

In an organization the size of the Woman's Division changes in staff personnel are inevitable. At the spring meeting of the executive committee two new members were elected to fill the vacancies: Secretary of Literature and Publications and Associate Secretary for the Department of Work in Foreign Fields.

For the past few years Mrs. C. C. Long, Secretary of Literature and Publications, has been under the doctor's care while maintaining a heavy office work schedule. Beginning June 1, she will be on sick leave in order to take full advantage of the prescribed treatments. It is hoped that release from work at this time will be beneficial and aid in her recovery.

To carry on the work of that important office the Board of Missions elected Mrs. Charles E. Wegner of St. Paul, Minnesota. Mrs. Wegner is known across the country as a former member of the Woman's Division of Christian Service.

Cupid continues to invade the ranks of staff members. Miss Anna H. Givens, associate secretary of the Department of Work in Foreign Fields, resigned to be married on June 3. Her husband, the Rev. Mr. Lee Snyder, will do research for his dissertation at Harvard during the coming year. Her successor, Mrs. Marion Webster, is a returnee on the staff of the Woman's Division. Prior to serving as personnel manager for the Board of Missions, she had been the assistant secretary of the department.

Calendar of Activities

CHILDREN'S WORK: Cooperate in vacation school plans. Study *Handbook for Secretaries of Children's Work.** Read THE METHODIST WOMAN and WORLD OUTLOOK. Plan to attend the conference School of Missions (special clinic for secretaries of children's work this summer).

CHRISTIAN SOCIAL RELATIONS: Be informed on the Quadrennial Emphasis on Race. Read the article on pages 30 and 31.

LITERATURE AND PUBLICATIONS: Send for a new *Catalog*. Study it carefully. Order needed materials in advance allowing three weeks for delivery.

MISSIONARY EDUCATION AND SERVICE: Complete the study, "Heritage and Horizons in Home Missions."* Decide on action to follow study. Note the calendar of studies for 1961-1962 in center spread of this issue. Attend your conference School of Missions when it is held. Take at least one other member with you.

PROMOTION: Plan to attend the School of Missions and Christian Service. Use the information and inspiration received in carrying out your responsibilities in the several committees where you serve. Put new ideas into practice early.

SPIRITUAL LIFE: Organize the committee on spiritual life. (See page 24.) Study the new *Handbook* and materials in the Spiritual Life Packet. Participate fully in the plans of the committee on program for the total educational program of the society. Attend your conference School of Missions and Christian Service when it is held.

STUDENT WORK: Cooperate with your pastor in church plans for the observance of Methodist Student Day (second Sunday). See that church offering for Methodist Loan and Scholarship Fund is sent to the treasurer of your conference Board of Education. Complete information for (blue) Student Information Cards.* Welcome students home. Urge that students be given the opportunity to serve in summer church program, choir, vacation church school.

SUPPLY WORK: Secure a copy of the new *Handbook for Secretaries of Supply Work.** Study it carefully.

TREASURER: Secure copy of *A Continuing Stewardship*,* the new brochure on wills and bequests. Present the information to your society.

VICE-PRESIDENT: Call a meeting of the new committee on program. Review duties of committee as outlined in the *Vice-President's Handbook.** Study questionnaire received at the May meeting. Have committee members evaluate the year's programs using sample questions on page 24 of the *Handbook*. Go over programs in new *Program Book.** Carefully select program leaders. Assign committee members to contact them.

WESLEYAN SERVICE GUILD: Committees are set up. Committee on program and the executive committee meet for first planning. Finance committee begins work on budget to be presented to the unit. The president of the unit arranges to meet with the coordinator and the president of the Woman's Society of Christian Service.

YOUTH WORK: Plan to include a special Christian Outreach emphasis during Youth Activities Week. Have orientation for delegates attending camp, institute, or assembly. Help them to understand what help they may bring back to local MYF.

* Available at Literature Headquarters, 7820 Reading Road, Cincinnati 37, Ohio.

When Inviting a Speaker . . .

AT THIS time of the year all across the country, the committee on program is one of the busiest groups in the Woman's Society. In every church this committee is hard at work on plans to assure the finest possible program for the year ahead. Secretaries of promotion should share freely in the planning stages and be ready with suggestions.

Probably a speaker will be invited and there is value in having a speaker occasionally to bring information and inspiration. However, do not allow your society to get into the pattern of having a speaker too often—not even regularly. Experience the joy and satisfaction of developing your own leadership in this "do-it-yourself" age.

Every groups wants to "do right" by a speaker. This is an important matter for most groups to consider because many speakers are leaders in the Woman's Society (division, jurisdiction, conference, district) who give their service as volunteer workers and accept speaking engagements without making a charge. To help you do your best, think over the factors in the following list.

. . . Invite her (him) as early as possible. Programs are usually planned well in advance and this is true of speakers' schedules.

. . . Be sure to clarify in writing what you expect of her. Give some instruction concerning the desired subject and length of time provided in the program schedule. Indicate whether there will be time for questions following the address. The speech should be beamed toward the ultimate purpose of the program. Do not suggest that she speak on "just anything."

. . . Find out about the speaker. It is helpful to secure from her a brief biographical sketch emphasizing those things in her career pertinent to her appearance before the group.

. . . Introduce her properly. This is a very real part of "doing right" by a speaker. Whoever has this responsibility should study the biographical sketch and select only information that will interest the audience and indicate the speaker's qualifications. Too wordy an introduction is not desirable.

. . . Make financial arrangements clear.

. . . Learn in advance about any special desires the speaker might have. Maybe she would like to use a map, or a blackboard, or exhibit materials on a table. If a microphone is needed take every precaution that it is in working order.

. . . See that the room arrangement is convenient for her.

. . . Publicize the event properly.

. . . See that plans for transportation are worked out well in advance. Meet her at the station, airport or bus terminal. If she is driving, be sure to send specific directions for reaching the meeting place and any necessary information about parking facilities. Transportation should be arranged in advance, particularly if the speaker plans to leave as soon as she has finished speaking.

. . . Arrange for her to meet as many women as possible, especially those in charge of the meeting.

. . . Keep business to a minimum so that the speaker has her allotted time and a fresh audience.

. . . Inform the speaker if possible in advance of the meeting whether she will be expected to have an interview with a news reporter. This will provide opportunity to double-check any material she might plan to use.

. . . Check details a few days before the meeting.

. . . Write a personal note of appreciation to the speaker after the meeting. This is a courteous gesture and the thoughtfulness means a lot to her. H. L. J.

Ten Pointers for Speakers

1. Read widely. Gather all available material on your topic.
2. Sort the material and select the most pertinent facts and information.
3. Make an outline in orderly sequence. Be logical and concise.
4. Seclude yourself and rehearse the speech from the outline using a mirror as a critical audience. Talk to the person in the mirror.
5. On the day of the speech do not begin with an apology—that may be a reflection on those who invited you to speak.
6. Do not mention the brief time allotted to you. That wastes it.
7. Do not tell all you know. Give the listeners credit for knowing a little, too.
8. Be sensitive to the audience. If it is getting bored, shorten the speech.
9. Throw your voice so that you can be heard and do not drop your voice at the end of a sentence.
10. Take deep breaths, be pleasant, and talk convincingly.

A Training Circle

The December, 1957, issue of THE METHODIST WOMAN contained a description of a training circle. The circle was designed to meet the needs of young women who were not acquainted with the work of the Woman's Society. The magazine carried an outline of the training program for one year. It has been helpful. Mrs. C. L. Trader, a pastor's wife in Peninsula Conference, initiated the plan. The women of her conference asked her to write about results of this type of training. We are sharing this report by Mrs. Trader telling some things which have happened in working with two groups. Some of the ideas in this report may meet your need.

H. L. J.

The Training Circle, a part of the Woman's Society, meets monthly. The members attend the general meeting of the society each month. The members of this circle are women who have come recently to the community and/or those who have recently become members of the church. They are women (of all ages) who have not previously participated in the society.

They remain in the Training Circle for two years. At the end of this time the entire group is divided into two circles with a new leader for each circle. After a period of time which is adequate to develop their own leadership, the women become members of any circle.

The program for the first year provides opportunity for officers and secretaries of the Woman's Society to present their lines of work and tell of projected activities. An officer, or secretary of line of work, may be invited to meet with the group on more than one occasion. These leaders often ask members of the Training Circle to assist them. It is a good plan for the committee on membership of the Woman's Society to keep a prospect list and to alert the women concerning meetings of the society.

The members of the Training Circle make personal pledges to the Woman's Society budget and cooperate in many different areas of work in the program of the local church and society. It is good for each member to have a definite job so that she feels a personal responsibility. Her interest is sustained when working at a task. This group is responsible for one general meeting of the Woman's Society.

Working together in committees and program assignments helps members to know each other which is important to newcomers in any community. A hospitality chairman, for example, secures hostesses and places of meeting for ten meetings during the year.

In about three months the Training Circle is expected to do many things undertaken by the other circles. This includes program participation, service activities and financial cooperation.

The first Training Circle produced women who are now ably serving the church in many capacities. Thirty women joined the society during the first year. Twenty-five members were added through the second Training Circle. A study was introduced to this group.

The factors which follow were considered in planning for the first meeting of the Training Circle, and in carrying through ten regular meetings:

—Create a feeling of fellowship among members of the group.

—Learn to know each other—interests and skills.

—Explain the purpose of the Training Circle and indicate relationship to the Woman's Society of Christian Service.

—Arrange for the telephone committee to call the members about a week before meetings of the circle and of the society.

—Work out plans for transportation, if necessary.

—Use the Service Activity Card and make the information available to the Woman's Society.

—Keep organization at a minimum but appoint a few leaders and committees to assure preparation and participation of each member.

—Keep members informed using publications of the Woman's Division, THE METHODIST WOMAN, WORLD OUTLOOK, and other literature listed in the *Catalog of Literature*. Explain financial procedures and use the Pledge Card. Manifest a sincere interest in each member of the circle.

Choices

Life is a matter of choices
So—let mine be Christian service.

I have a neighbor who plays golf,
Another is a fastidious gardener,
Another works side by side with her husband
To accumulate something of material value.
One plays bridge incessantly,
One belongs to the homemakers' club
And is constantly busy with arts and crafts.

So—life is a matter of choices.
May mine be Christian service.

—MRS. S. H. DAME,
Dawson Springs, Kentucky

student work

CHECK LIST OF NEW RESOURCE MATERIALS

THE summer months provide an excellent opportunity to prepare for the responsibilities that are ours during the coming school term. Taking inventory of your resource materials, ordering new materials, organizing them into a usable system, studying and getting thoroughly acquainted with materials related to each aspect of our work—all this is important work for the summer.

The basic resource materials for our work are listed in the free leaflet, *The Secretary of Student Work.** New materials are constantly being made available. The following check list may provide some new ideas for materials that will be interesting and helpful to you. Secretaries who order materials now will have time to study and digest them, and incorporate new ideas into their work during the fall months.

√ *International Students*

Two important new resources are available. The first is a free leaflet called *A New Ministry Given to Us,** prepared especially for the secretary of student work.

For those who are vitally concerned in this field, a major new publication will be of real value: *Reflections and Resources—A Guidebook for Christian Work Among Students From Other Lands.* It consists of several pages dealing with various aspects of the work as well as an excellent bibliography. The format is a loose-leaf notebook to which other papers will be added from time to time. The complete set of papers and notebook costs $2. Papers may be ordered separately: NSCF, 7th Floor, 475 Riverside Drive, New York 27, N. Y.

√ *Life and Mission Materials*

The World Student Christian Federation conducted a major teaching conference in Strasbourg, France, in July, 1960, as a part of its six-year *Life and Mission of the Church* project. The fifteen study papers which were used as preparatory material for the conference are available for $1 from the NSCF, 7th Floor, 475 Riverside Drive, New York 27, N. Y.

Eleven tape recordings of the lectures and sermons of the Strasbourg Conference are now on file in the office of the Department of College and University Religious Life. They may be rented at $2 per tape. For further information write Reverend B. J. Stiles, P. O. Box 871, Nashville 2, Tennessee.

The November, 1960, issue of *Federation News* is devoted to summaries of the Strasbourg Conference. *The Student World,* quarterly publication of the WSCF, includes a number of major addresses and other reports from Strasbourg. *Federation News* is published five times yearly, cost $1 per year. *The Student World* is $2.50 annually or 75 cents per issue. Subscriptions to these publications may be sent to the National Student Christian Federation. All checks for NSCF or WSCF materials should be made payable to the World Student Christian Federation.

√ *Missionary Recruitment*

Two useful new free leaflets have been prepared by the Office of Missionary Personnel. They are *Women Overseas** and *The Methodist Deaconess.**

Another very helpful guide which should be in your file is *Finding Employment Overseas.* This is a comprehensive listing of industrial, commercial, government, church, and other private agencies employing overseas personnel, with complete data as to where to write about job opportunities. Write to the Commission on World Mission, National Student Christian Federation, 475 Riverside Drive, New York 27, N. Y.

As you counsel with students interested in the possibility of missionary service, encourage them to write and be placed on the mailing list of the *Newsletter* of the Fellowship of Student Volunteers for Christian Mission. The *Newsletter* contains articles of current interest, letters from fellow students, Bible Study suggestions, and a prayer guide. It is sent upon request at no cost from the Commission on World Mission of the National Student Christian Federation, 475 Riverside Drive, New York 27, N. Y.

√ *Devotional Material*

The Student at Prayer is a compilation by Hiel D. Bollinger, director of the Department of College and University Religious Life, of the Methodist Division of Higher Education. The book is a collection of prayers written by students, directors of student work, faculty, administrators, and leaders in the student Christian movement of the world. Dr. Bollinger has written an eight-page introduction on prayer. The book is 6¼ by 4¾ inches in size. It has hard binding in dark blue, imprinted in silver, 96 pages. Price is 75 cents per single copy, $7.50 per dozen copies. For 50 cents extra per book, a person's name will be stamped in silver on the cover. Orders should be directed to the publisher, The Upper Room, 1908 Grand Avenue, Nashville 5, Tennessee. This prayer book is highly recommended. It deserves consideration as a gift to the students of your church or perhaps to the students from other lands with whom you are in contact.

* Available from Literature Headquarters, 7820 Reading Road, Cincinnati 37, Ohio.

Around the Calendar

SUGGESTED ACTIVITY FOR THE SENIOR HIGH MYF IN CHRISTIAN OUTREACH JULY, 1961—JUNE, 1962

Ask the members of the council to brainstorm awhile on all the ideas they can think of for Christian Outreach in the MYF.

Then discuss some of the following questions:

—What is the mission of the church?

—How is our MYF fulfilling our responsibility for proclaiming the good news of God's redeeming love? What more should we do?

—How are we growing in our ability to work through the ecumenical movement?

—How can we learn more about the United Nations and the urgent need for world peace?

—Is every member of the MYF making a personal pledge to the MYF (and paying it)?

—How can we help the MYF know what our money does through the Methodist Youth Fund and World Service?

—Have we made a sacrificial effort to meet emergency needs of the world through gifts to overseas relief and reconstruction?

Ask the council about the possibility of having a committee sort out the ideas from the brainstorming and discussion and fit them into the plans already made for the coming year. The following suggestions may help:

1. *Include everyone:* Every member of the MYF should have opportunity to serve on at least one project in Christian outreach during the year.

2. *Be informed:* Use *Youth Planbook* (2043-BE).* Get ideas from workshops in your subdistrict, district, or conference MYF.

3. *Work Through the MYF Council:* Here is where things really happen. Check the *Council at Work* page in *Roundtable* each month. (Make sure that the secretary of youth work in the Woman's Society of Christian Service is on the council. She has resources for your use.)

July

1. Take every opportunity to talk and work with individuals of different racial or cultural backgrounds (e.g. high-school youth forums, ICYE students, overseas students, and missionaries).

2. If your conference has a Christian Outreach Workshop or Vocations Conference ask the delegates to report to the council new insights or ideas about Christian Outreach for your MYF. Ask for the same help from young people attending a summer assembly, camp, or institute.

3. Include an outreach emphasis in Youth Activities Week.

4. Read the new *Handbook for Senior Highs in the Church** Make notes of ideas about your MYF to discuss in council.

August

1. Visit a mission project within your annual conference.

2. Consult with the district director of youth work and the district secretary of youth work of the Woman's Society about a possible Christian Outreach Workshop in your district.

3. Review the chapter on Christian Outreach in *Handbook for Senior Highs in the Church.** Check ideas and add others that will help your MYF become concerned about the outreach of the church.

September

1. Order now missionary materials for senior highs on current mission study themes, "The Christian Mission in Latin American Countries"* and "Churches for New Times."* See leaflet, *Missionary Materials for Youth.**

2. Help plan for the Sunday evening unit in October (1-15) on "Christians in One World" (printed in *Roundtable*).

3. Consult with the MYF Council about the possibility of having a World Friendship Group of Girls. Use the booklet of suggested programs entitled, *Christians for New Times* ($1 (WS).

4. Acquaint youth with projects related to the Methodist Youth Fund. See the spring issue of the *Methodist Youth Fund Bulletin*[1] for descriptive listing and for other suggestions read the free leaflet, *How to Promote MYFund.*[1]

October

1. Plan in council to participate in World-Wide Communion Sunday, October 1.

2. Celebrate United Nations Day, October 24. For a list of available material write to the U. S. Committee for the United Nations, 816 21st Street, N.W., Washington 6, D. C.

3. Read *Classmate*[2] regularly for the teen-ager's concern for the outreach of the church. (40 cents per quarter for single copy; annual subscription rate, $2 per year).

4. Help make your community aware of emergency needs in the world by participating in "Trick or Treat for UNICEF." Write to U. S. Committee for UNICEF, United Nations, New York, for suggestions and materials.

5. Buy copies of *Whose World? A Handbook on International Relations,** by John S. Wood ($1 (MM) to use as resource for Sunday evening sessions.

November

1. Consider in the council possible participation in the International Christian Youth Exchange program. Have information on ICYE ready for the council by writing the Youth Department.

2. Watch for news about the third Assembly of the World Council of Churches at New Delhi, India, November 17 to December 5, 1961. Keep your MYF informed of happenings there through a bulletin board, pictures, posters, and clippings.

3. Ask the chairman of the Committee on Christian Vocations for information about vocational conferences where interested MYF members can find out about missionary and deaconess work.

December

1. Enter into a fellowship of prayer in your MYF through the use of the *Prayer Calendar.** The cost is 60 cents or three copies for $1.50.

2. Plan in council meeting for the Sunday morning unit in January (printed in *Studies in Christian Living*) on "What Is Our Mission

in South America?" Watch for supporting articles in your periodicals and *Workers With Youth.*

3. If you use *Bible Lessons for Youth* and *Program Quarterly,* plan in council meeting for the January morning unit on "The Church's Mission in Latin American Countries" and for the January evening unit on "The Church's Mission at Home."

4. Buy a copy of the books, *Days of Decision** by Beverly Chain (cloth, $2.95; paper, $1.75) (MM), *This Is Latin America** by Howard W. Yoder (85 cents) (MM), *Fun and Festival From Latin America** by Ella H. Kepple (75 cents) (MM). These materials will be helpful in the January Sunday morning sessions.

5. Will there be a School of Missions in your church in January? Ask the council about having a youth section. Use materials on one of the current missionary themes (see the leaflet *Missionary Materials for Youth**).

6. Observe Human Rights Day, December 10. For free materials on human rights write to the American Association for the United Nations, 345 East 46th Street, New York 17, New York.

January

1. Give help if needed to the committee preparing for the January Sunday morning mission unit. Have resources for the committee to prepare a colorful bulletin board and scrapbook of Latin American countries to be studied.

2. Personalize giving to the MYFund by using the fall *MYFund Bulletin*[1] on projects in South America.

3. The council may want to close the Latin America unit by having a festival and emphasizing MYFund projects in Latin America. For ideas, see *Fun and Festival From Latin America** by Ella H. Kepple and *How to Promote MYFund.*[1]

4. Encourage the MYF to participate in Youth Week (beginning January 28) with other Protestant youth groups in your community. Buy several copies of *Everywhere: A Look at the World-Wide Church** by Rowena Ferguson and Claire Randall (75 cents) (MM) to circulate among MYF members.

5. Have a work party or "shower" to make or collect materials for a school, hospital, or community center listed in *Supply List.*[3]

February

1. Evaluate the January missions unit in council meeting.

2. Confer with the council about presenting emergency needs for overseas relief particularly during the Lenten season. Write the Youth Department[3] for a free packet on overseas relief.

3. Talk with the council about beginning a World Friendship library or bookshelf for your MYF. For ideas, see the leaflet, *World Friendship Reading for Seniors and Older Youth.*[3]

March

1. Check on pledges to the Methodist Youth Fund. The fiscal year for the MYFund closes May 31.

2. Ask the council to take some time this month in council meeting to discuss its own stewardship in giving to MYFund and World Service. How can we help the MYF to become more concerned about the needs of the world?

3. Discuss in council meetings ways to lend support to the effectiveness of the United Nations. Ask a few interested youth to analyze your local newspaper coverage of the U.N. Make a U.N. scrapbook and share it with other groups in the church.

April

1. Buy a copy of *When We Work Together** by William A. Perkins (85 cents). This book includes devotional material and an interpretation of ecumenical work camps.

2. Continue the use of the *Prayer Calendar** (see December).

3. Beginning the last Sunday morning in April you will be discussing "Great Christian Beliefs" (printed in *Studies in Christian Living*). Study the unit as if you were a new Christian, just converted from a non-Christian faith.

May

1. Urge members of your MYF attending summer assemblies, camps, and institutes to bring back ideas and plans to make the mission of the church come alive.

2. Plan in council meeting for the June evening meetings on "Churches for New Times" (June 3-17). Watch for supporting articles in youth periodicals and *Workers With Youth.*

3. Buy a copy of the book, *The Future Won't Wait** by Harvey A. Everett (cloth, $2.95; paper, $1.75) (MM). Use this book for suggestions for practical action in your community.

June

1. Send the spring, 1962, *MYF Bulletin*[1] to church members in the armed services. Suggest that they visit mission projects and write your MYF about them.

2. Look up the Independence Day dates of new nations and discuss in council ways to acknowledge the freedoms of other peoples. (e.g. India, August 15; Indonesia, August 17; Malaya, August 31; Congo, June 30.)

3. Give a copy of *Whose World?** (see October) to the committee planning for the July evening meeting on "A Universe to Consider" (printed in *Roundtable*).

NOTE: This article appears also in the June issue of *Roundtable.* Reprints are available from Allene Ford, Room 1310, 475 Riverside Drive, New York 27, New York.

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* Available at Literature Headquarters, 7820 Reading Road, Cincinnati 37, Ohio.

[1] Order from the Methodist Youth Fund, P. O. Box 871, Nashville 2, Tennessee.

[2] Order from the Cokesbury Regional Service Center serving your territory.

[3] Order from Youth Department, P. O. Box 871, Nashville 2, Tennessee.

Children's Work

May We Present . . .

NEW JURISDICTION SECRETARIES

NORTHEASTERN JURISDICTION

Mrs. George B. Moody

Mrs. Moody, a graduate of Stamford Seminary and Commercial Department of the Delhi Agricultural School, brings to her office a teaching and business background. She has taught in leadership, laboratory and demonstration schools in New York and served as secretary of children's work on the district and conference levels. She has also served as chairman of the Division of Christian Education of the County Council of Churches and Children's Work Commission of the New York State Council.

At present she is a representative of the New York State Council of Churches on the Assembly of the Division of Christian Education of the National Council of Churches, and director of Children's Work for the Poughkeepsie District. Mrs. Moody's varied interests include Mental Health Incorporated; Gumantown Garden Club and Southern Columbia County Youth Council. In her local church she teaches in the church school, is secretary of spiritual life of the Woman's Society and assists her husband, pastor of Gumantown Parish.

WESTERN JURISDICTION

Mrs. Porter, a native of California, has taught in public elementary and junior high schools as well as religious education in the released time program of the local council of churches. Through the years, voluntary work has been important to her especially in her local church. She is a member of the Commission on Missions and secretary of student work of the Woman's Society. She taught in the church school and served as superintendent of the children's division, vacation-school director, secretary of children's work on local, district, and conference levels.

Mrs. Robert R. Porter

She also teaches in laboratory schools, summer camps, and schools of missions. Mrs. Porter is active in United Church Women serving as finance chairman of the local council and recording secretary for the United Church Women of California-Nevada on the Weekday Religious Education Committee of the Council of Churches. Mr. Porter is in the Savings and Loan business and director of the Community Chest and United Crusade in Berkeley. The Porters have three sons.

SOUTH CENTRAL JURISDICTION

Mrs. Leonard Rogers

Mrs. Rogers is well acquainted with the church's program for children having taught in the church school for thirty years. In her local church, she has served as secretary of children's work and is now chairman of the Commission on Education, superintendent of the children's division and a member of an evening circle.

Beyond her church, she has served as district secretary of children's work four and one-half years and as conference secretary for three years. She also served as district director of children's work for twelve years; taught leadership and laboratory schools; was a preschool leader in the U. S. Army leadership program on army posts. At present she is a member of the laboratory school committee, Kansas Council of Churches and is serving on the committee for Small Church Work under the General Board of Education. Mr. and Mrs. Rogers own a dry-cleaning shop. They have one son who is a supply pastor.

CENTRAL JURISDICTION

Mrs. G. H. Rumph

Our new Central Jurisdiction secretary is Mrs. G. H. Rumph who brings to her office experience in children's work from White Memorial Methodist Church, Little Rock, Arkansas, and now Brooks Methodist Church, New Orleans, Louisiana. In her local church she has served as superintendent of the children's division and has been active in leadership training. Mrs. Rumph is a former conference secretary of children's work, conference director of children's work, and past president of South West Conference Woman's Society of Christian Service. She has also served in institutes, leadership training school, and laboratory schools in children's work.

Mr. Rumph is employed in railroad service. They have one daughter, Mildred, who works in Washington with the government service to veterans while she attends American University.

by MRS. C. C. LONG, *Secretary*
7820 Reading Road, Cincinnati 37, Ohio

SLOGANS

MRS. Newton W. Temple, immediate past secretary of literature and publications of the Western Jurisdiction, presented an award of a Woman's Society banner for the best completion of the sentence, "As a Methodist Woman with a World Outlook I read and study because . . ." The winning four lines carried out the theme of the meeting, "Set Us Aflame."

"Without the proper sharpened tools
No finished work could be;
Here are the food, the spark, the flame
That light God's fire in me."

The banner was awarded to Mrs. J. H. Thompson, Globe, Arizona, of the Arizona District. This district has kept the district award banner for the most new combination subscriptions in the April drive for two years.

From Orange, California, Mrs. J. A. Mitten, secretary of literature and publications, sends the familiar slogan used by a high school in Indiana: "A task without a vision is drudgery; a vision with a task is a dream; but a task with a vision is the hope of the world." Mrs. Mitten applies this slogan to her work with literature.

Woman's Division Studies

The Meaning of Suffering

"The more highly developed the person, the more sensitive he is to suffering and sorrow," writes Dr. Ralph W. Sockman in the Introduction to his book *The Meaning of Suffering.* "The ear that is most alive to harmony is most hurt by discord. The conscience most responsive to goodness is most shocked by evil. The more we love, the more we are exposed to the possibility of pain."

Thus, far from advocating an attitude of pagan stoicism in face of personal pain and loss, Dr. Sockman commends the search for the meaning of suffering. Instead of despairing indifference to the social evils which threaten to destroy civilization, he recommends vigorous action to abolish them. Before the mystery of unexplained catastrophe, he urges the true follower of the Man of Sorrows to seek faith in the wisdom and love of God which will dispel doubt, transform pain, and defeat despair.

The Meaning of Suffering explores the causes of the ills to which flesh is heir. It also discovers the resources upon which the Christian may rely in his conquest of personal pain and in his unceasing battle against the evils which arise from man's inhumanity to man. In Christian endurance the author discerns the seed of self-discipline and spiritual growth, and the blossoming of Christlike compassion.

The pages of Dr. Sockman's book are filled with examples of those who, facing incurable disease, physical and mental handicaps, the enmity and scorn of men, have proved "more than conquerors," and have met their own death, and the death of those they loved more than self, with radiant faith.

"This study," comments Leila Bagley Rumble, writer of the *Guide to The Meaning of Suffering,* "should help us to know more about God, about his relationship to his children, the nature of the world in which we live, and the place of our responsibility to God and to our fellow men. It should help us to roof our houses while the weather is fine. Then when the storms come—and they will come—we find security in our knowledge and in our faith. We can learn to lay hold of the resources available to us with insight and understanding."

Dr. Ralph Sockman, recently hailed as "Dean of the American Protestant Pulpit," and one of the six foremost clergymen of all denominations in the United States, has been pastor of Christ Church Methodist in New York City for more than forty years. Since 1928 his National Radio Pulpit addresses have reached people throughout this country and Canada (Sunday, 10 a.m., E.S.T., from October to April).

President of the Board of World Peace of The Methodist Church for many years, and of the Church Peace Union, Dr. Sockman has long been interested in the furtherance of brotherhood and peace. Chaplain of New York University, director of its Hall of Fame, and associate professor of Practical Theology at Union Theological Seminary, he is in great demand as a university lecturer and public speaker.

The Christian and Responsible Citizenship

Under Orders

Under Orders deals with the subject of the Churches and Public Affairs. It asks, "Should the American churches concern themselves with social, political, and economic matters? If so, what is the nature of their concern?"

The purpose of this book is to analyze the role of the churches in public affairs and to give examples of various types of activity by which they exert influence, so that church members and the interested public will better understand the relevance of the churches and help to increase their effectiveness.

Under Orders was written by Dr. Roswell P. Barnes, executive secretary in America of the World Council of Churches.

REPORTS OF JURISDICTION SECRETARIES

(Continued from May issue)

NORTH CENTRAL JURISDICTION

by HELEN RAYNER

Miss Helen Rayner

Our annual report showed an increase of 2.56 per cent in our giving to missions. Our per capita giving was $6.40.

We are glad to state that not only did all seventeen conferences hold a Weekend but also nine conferences had a one-day annual meeting in addition to their Weekends.

Our sixth Jurisdiction Guild Weekend was held in Milwaukee, Wisconsin, in October with 298 registered. For the first time all seventeen conference secretaries were present.

The jurisdiction sponsored a Trip With a Mission June 26 to July 9 under the leadership of Miss Vivian Sin Clair. Thirty-one Guild members and three high-school girls visited hospitals, community centers, schools and churches in Missouri, Oklahoma, Texas, Arizona, New Mexico, and Colorado. Miss Vivian Sin Clair, our chairman of missionary education, gave a sparkling account of the trip at our Jurisdiction Guild Weekend. We are planning another such trip for the summer of 1961.

We have had great blessing in crossing jurisdiction lines in planning and conducting Guild Weekends. Members of the Central Jurisdiction have enriched our programs in several conferences. Not only do we value their leadership, but their friendship has been a source of joy.

What a pleasure it has been to work with the officers and the members of the Woman's Society of our jurisdiction! How well the Guild and the Woman's Society work together was evidenced at our Jurisdiction School of Missions in Albion, Michigan, last summer. The Guild chairmen learned much about the areas of work in the Woman's Society.

It causes us grave concern that our reports show a loss of Guild units and a loss of members. We are making it a matter of prayer backed up by hard work. "The upward call of God in Christ Jesus"—the deepening of the spiritual resources is the great need of Guild members everywhere. We are in the initial planning for Spiritual Retreats in our jurisdiction. Several conferences and districts have had retreats but we have not planned any by the jurisdiction. We shall continue "to press on toward the goal."

SOUTHEASTERN JURISDICTION

by MRS. E. V. ENNIS

Mrs. E. V. Ennis

This year's reports have been much more informative and have not only revealed progress but also the weakness in the various areas of the total program. Our statistics are as follows: Total membership, 48,192; units, 2,156; new units organized, 43 against 31 dropped; 267 jurisdiction recognition courses with 5,504 in attendance upon all courses.

We have 150 districts in 16 conferences. Reports show 141 reporting Prayer Groups, 139 using Spiritual Life Packets, 143 using the *Prayer Calendar*, 43 Communion Breakfasts, 147 Week of Prayer and Self-Denial observances, 91 stressing recruitment, 120 using audio-visuals, 85 using *Do You Know?*

In Christian social relations the figures show that 135 emphasized United Nations, 120 participated in World Community Day, 97 checked legislation, 66 studied the Charter of Racial Politics, 103 studied the community needs in health, 60 in housing, 121 alcohol, 65 employment, and 47 group tensions.

My hope was to have 50,000 members by the time I went out of office, but we have fallen short of the goal 1,808. However, since 1952 we had a total of 6,992 increase or an average yearly increase of 874, and an increase of 586 units, an average per year of 73.

One conference had an interesting experience conducting an industrial survey, with excellent newspaper publicity. Another conference had Christian social relations representation at the Fellowship of the Concerned meeting of the Southern Regional Council; at least one conference had Miss Louise Nichols itinerating in the area.

The lines of work are much better organized and I believe the perforated reporting will help strengthen this phase of the work greatly. With nine of the sixteen conference secretaries new this year and with an entirely new jurisdiction committee beginning to function marked improvement will soon develop.

We lost one conference secretary, Miss Sarah Quillen, to the Division Staff, and we call this progress for the total program. Our hope is that through this larger service, she will be able to accomplish all that the entire Southeastern Jurisdiction could not attain.

INSTALLATION SERVICE

by JEAN SHOEMAKER,
Former Guild Secretary of the New York Conference

(This script is to be used by the Installing Officer. She has a torch, quill, cross, copies of THE METHODIST WOMAN and WORLD OUTLOOK, a ruler and a slate so arranged on a table that she can hand them to incoming officers at the indicated places. Their responses appear in parenthesis.)

INSTALLING OFFICER: "For whosoever shall call upon the name of the Lord shall be saved. How then, shall they call on him in whom they have not believed? And how shall they believe in him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach except they be sent? As it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tiding of good things!" (Romans 10:3-5, K.J.V.)

Through our relationship to the Woman's Division of Christian Service, the Wesleyan Service Guild is auxiliary to the Board of Missions. If we cannot personally go into all the world and preach the gospel to every creature, it is our high privilege to send others to lands our feet can never touch. But to send them is not enough. It is our purpose, too, to take an active part in the developing of a world Christian community.

To the District Secretary

As the executive officer of the District Wesleyan Service Guild it is the task of the district secretary to guide us in fulfilling our purpose. On our Guild emblem is the picture of a torch, symbolizing light—a light to carry and pass to others. *(Hands torch to incoming district secretary.)* Will you, *(name)*, bear our torch to light the way for those who follow you? *(I will.)* Let us together ponder the poet's words:

I caught the fire from those who went before,
The bearers of the torch who could not see
The goal to which they strained, I caught their fire,
And carried it, only a little way beyond;
But there are those who wait for it, I know,
Those who will carry it on to victory.
I dare not fail them."[1]

To the Recording Secretary

To the recording secretary I offer the reminder that we owe our faith to those who preserved in writing its tenets and its history. *(Hands quill to incoming secretary.)* Will you, *(name)*, accept this quill and with it the responsibility to write with care the proceedings of the District Wesleyan Service Guild? *(I will.)* Our Lord wrote in the sand by Galilee. You will write upon the sands of time a page in the history of our great organization.

To the Chairman of Spiritual Life

To the chairman of spiritual life I give the admonition that if we are to spread the Christian faith we must keep the faith. Our good works will lose their meaning if we forget that our primary goal is a spiritual one. Will you, *(name)*, accept this office with its responsibility to see that we do all things "in His name"? *(I will.)* Into your hands I place the cross of Christ and into your heart the charge to strive always to inspire in us "the faith that compels us to bring to bear on all human life the spirit and principles of Christ."

To the Chairman of Missionary Education

It is the obligation of the chairman of missionary education to educate us in the work of the Woman's Division of Christian Service on home and foreign fields. It is your challenge to keep us aware that "the world stands out on either side no wider than the heart is wide."[2] Will you, *(name)*, accept the responsibility of this office? *(I will.)* Into your hands I place the WORLD OUTLOOK and into your hands the plea to implant in us the vision to look upward and to look outward to the fields that are white to harvest. With you we lend our service to proclaim the world mission of the church, to make the Lord Jesus Christ known to all peoples everywhere, to persuade them to become his disciples, and to foster the knowledge and expansion of the missionary enterprise throughout the world.

To the Chairman of Christian Social Relations

It is the duty of the chairman of Christian social relations to guide us in working to build a fellowship without barriers and to secure justice for all people. Will you, *(name)*, accept this office and its responsibility to motivate us to broaden our horizons and to seek to understand our world in the spirit of Christ? *(I will.)* Into your hand I place the Christian flag. With you we pledge our allegiance to the Savior for whose kingdom it stands, one brotherhood, uniting all mankind in service and in love.

To the Chairman, Literature and Publications

It is the task of the chairman of literature and publications to make available to us the printed information from the Woman's Division of Christian Service. Will you, *(name)*, accept this office and its responsibility to encourage us to "study to show ourselves approved, workmen who needeth not to be ashamed"? *(I will.)* To you I give a copy of THE METHODIST WOMAN, a fitting symbol of our office, a needed tool of every Methodist woman.

To the Chairman of Supply Work

The chairman of supply work has the happy lot of receiving our contributions beyond the call of duty. Will you, *(name)*, accept this responsibility to cheer us on in our "second-mile" giving? *(I will.)* I give you this ruler to measure the steps along life's way that we might make it easier for some of God's weary children.

To the Chairman of the Nominating Committee

To the nominating committee is commended the privilege and responsibility of selecting those who will perpetuate our leadership. Will you, *(name)*, accept for our committee this slate upon which to write the future of the District Wesleyan Service Guild? *(I will.)* Choose well, for those you select are they who await the torch that we carry.

The torch, the Christian flag, and the cross on our emblem are enclosed within a circle symbolizing unity and infinity. We stand within the circle of the missionary outreach of the church of Christ. Let us make that circle grow till we "girdle the globe with salvation" in the name of the Holy Trinity, the foundation of our faith, represented by the sides of the triangle upon which our emblem is supported.

(Officers face congregation. All unite in singing "A Charge to Keep, I Have," No. 287, *The Methodist Hymnal.*)

Special Interests

We receive many calls for materials to help promote our Guild Special Interests. As we emphasize these Special Interests, we need to remember that the Wesleyan Service Guild supports the total work of the Woman's Division. We do this through our undesignated giving, marked "Pledge to Missions" on the report blanks. However, the Special Interests give us the opportunity to concentrate on specific pieces of work for a time, so that the work may have a deeper and more personal significance for us. Specializing in certain phases should lead us to a greater involvement in other parts of the Woman's Division work as well.

There are a few leaflets such as: *Channels for the Word in Korea, Cherokee Methodists, Hong Kong, Widening Horizons, The Church in Africa, Rhodesia, Towards Abundant Life,* which deal specifically with Guild Special Interests, but the best sources for materials are The Methodist Woman and World Outlook. We found references to Special Interests in the following articles printed in The Methodist Woman in 1959 and 1960. You may find others.

April, 1959, page 13, "Population Growth" (People's Central Institute; Rio de Janeiro, Brazil, Latin America)

July-August, page 29, Roster of Town and Country Work

November, pages 14-15, "Land of Opportunity for a Christian Literature Program" (India and Pakistan)

February, 1960, pages 16-17, "Rural Workers of the Western North Carolina Conference; page 18, "North Point Primary School" (Hong Kong)

May, pages 11-12, "A Literate Church . . . Fact or Fiction" (Literacy); pages 18-19, "Mirrors Reflect Activities—at Scott's Run Settlement"

June, pages 5-6, "Far Eastern Report" (Japan and Korea); page 12, "Into All the World Together" (India and Pakistan—Literature for Children; page 45, "Special Interests 1960-1964"

July-August, pages 9-10, "Pakistan 1960"; page 18, "A Cooperative Venture" (Town and Country, Cherokee Methodist Center); page 23, India and Pakistan—Literature for Children—Picture; pages 41-42, "Guild Special Interests"

September, page 12, "Town and Country Work"; pages 43-44, "Special Interests"

October, pages 10-11, Chinese in Dispersion (Pictures)

Report Blanks—
Questions and Answers

Question: The Recognition Blank for local studies, now included in the *Record and Report Book* for the Woman's Society directs us to send the blank to the conference secretary of missionary education. Is this the procedure we now follow?

Answer: No. You do as you always did before, giving it to the secretary of missionary education of the Woman's Society of Christian Service. The directions at the bottom of this blank are for her, not for you.

Question: On the conference blank, Form B, the question is asked: "How many *districts* checked the following?" Should this be districts or Guilds in the districts?

Answer: We think it will be much simpler for the conference secretary to give the totals from all the districts on these blanks. For instance, in spiritual life it means the total number of prayer groups in the entire conference, the total of those reported by all the district secretaries.

Question: In counting the number of study courses, which figures should correspond?

Answer: The figure on the blank, "Total number of courses" should be the same as the *total* of the next line, "Number courses planned in cooperation with Woman's Society ____, with Church ____, by Guild alone ____, other____." That is to say, the courses you list by name may or may not have been held by the Guild alone. However, when you list "Members enrolled in each course," list Guild members only. If your Guild has been instrumental in starting a church-wide study, we hope you will report this on the reverse side of the blank.

[1] From "Watchers of the Sky," by Alfred Noyes. Used by permission of J. B. Lippincott Co., publishers.

[2] From *Collected Poems*, Harper & Brothers. Copyright 1912-40 by Edna St. Vincent Millay. By permission of Norma Millay Ellis.

FINANCIAL CONFERENCE REPORT FO

WOMAN'S DIVISION OF CHRISTIAN SERVICE—BOARI

Mrs. Ann Curphey Brow

CONFERENCE INCOME ON APPROPRIATIONS BY DEPARTMENTS

Jurisdiction	Adult	W.S.G.	Paid on Pledge 1960-1961	Total Pledged 1960-1961	Youth	Children	Total on Appropriation 1960-1961
Central:							
Central Alabama	$ 686.00	$ 65.00	$ 751.00	$ 2,200.00			$ 751.0
Central West	1,489.50	160.50	1,650.00	2,200.00	$ 165.00	$ 96.00	1,911.0
Delaware	9,850.00	1,005.00	10,855.00	13,000.00	450.00		11,305.0
East Tennessee	585.52	70.00	655.52	1,457.00	84.25		739.7
Florida	1,077.25	50.00	1,127.25	1,709.00			1,127.2
Georgia	937.06	65.00	1,002.06	4,350.00			1,002.0
Lexington	8,558.30	678.50	9,236.80	12,500.00	19.35	120.60	9,376.7
Louisiana	2,743.95	331.00	3,074.95	4,805.00			3,074.9
Mississippi	1,090.00	288.00	1,378.00	5,365.00			1,378.0
North Carolina	1,782.96	53.00	1,835.96	3,000.00		7.60	1,843.5
South Carolina	3,341.53	5.00	3,346.53	5,200.00			3,346.5
Southwest	662.20		662.20	3,114.40			662.2
Tennessee	1,225.25	256.30	1,481.55	3,400.00			1,481.5
Texas	2,299.82	225.00	2,524.82	3,300.00	39.60	99.00	2,663.4
Upper Mississippi	671.20	10.30	681.50	1,200.00		3.50	685.0
Washington	3,403.03	1,316.35	4,719.38	12,000.00	183.46	61.00	4,963.8
West Texas	2,286.00	50.00	2,336.00	2,600.00			2,336.0
Central Jurisdiction	71.55		71.55				71.5
Total	42,761.12	4,628.95	47,390.07	81,400.40	941.66	387.70	48,719.4
North Central:							
Central Illinois	145,468.72	8,094.38	153,563.10	195,619.00	4,571.93	589.04	158,724.0
Detroit	124,426.22	3,873.84	128,300.06	184,600.00	6,123.71	343.76	134,767.5
East Wisconsin	49,489.68	2,315.70	51,805.38	70,000.00	1,354.77	7.67	53,167.8
Indiana	82,540.63	6,155.68	88,696.31	126,600.00	2,960.85	523.00	92,180.1
Michigan	84,801.97	3,347.00	88,148.97	112,000.00	2,435.92	145.26	90,730.1
Minnesota	79,066.62	4,086.94	83,153.56	115,800.00	336.60	248.50	83,738.6
North Dakota	18,325.21	475.00	18,800.21	28,000.00	418.95	90.50	19,309.6
North-East Ohio	178,847.27	6,130.29	184,977.56	266,000.00	4,890.16	737.85	190,605.5
North Indiana	95,347.19	5,613.19	100,960.38	150,000.00	2,869.83	663.15	104,493.3
North Iowa	106,183.55	5,236.66	111,420.21	181,995.00	5,604.66	565.38	117,590.2
Northwest Indiana	54,846.96	2,861.87	57,708.82	90,000.00	1,796.66	212.12	59,717.6
Ohio	228,208.67	12,434.56	240,643.23	363,000.00	6,844.39	1,071.48	248,559.1
Rock River	173,589.15	7,523.05	181,112.20	248,282.00	516.15		181,628.3
South Dakota	30,066.78	1,268.60	31,335.38	41,900.00	1,256.67	317.55	32,909.6
Southern Illinois	45,123.55	6,646.95	51,770.50	69,900.00	976.58	228.39	52,975.4
South Iowa	97,858.80	8,893.38	106,752.18	147,000.00	6,270.92	365.27	113,388.3
West Wisconsin	34,781.18	727.50	35,508.68	49,750.00	1,319.09	42.00	36,869.7
North Central Jurisdiction							
Total	1,628,972.15	85,684.59	1,714,656.74	2,440,446.00	50,547.84	6,150.92	1,771,355.5
Northeastern:							
Baltimore	90,900.53	3,054.03	93,954.56	138,000.00	748.50	300.96	95,004.0
Central New York	37,138.05	434.56	37,527.61	56,350.00	928.90	44.00	38,545.5
Central Pennsylvania	39,474.08	972.50	40,446.58	62,000.00	1,950.34	195.60	42,592.5
Erie	60,495.51	640.00	61,135.51	95,000.00	822.58	417.71	62,375.8
Genesee	43,114.52	1,576.25	44,690.77	74,500.00	1,625.94	12.50	46,329.2
Maine	7,752.35		7,752.35	11,000.00	128.79	7.23	7,888.3
New England	19,183.31	256.00	19,439.31	40,500.00	1,545.65		20,984.9
New England Southern	20,740.18		20,740.18	28,000.00		59.77	20,799.9
New Hampshire	6,199.90	95.00	6,294.90	9,000.00	270.86	5.50	6,571.2
New Jersey	44,198.01	943.55	45,141.56	64,000.00	2,677.55	222.36	48,041.4
New York	27,361.14	3,378.40	30,739.54	47,000.00	892.45	64.84	31,696.8
New York East	47,706.91	2,514.96	50,221.87	65,050.00	2,297.44	118.38	52,637.6
Newark	58,507.40	2,187.50	60,694.90	85,150.00	1,207.27	18.62	61,920.7
Northern New York	22,669.61	658.00	23,327.61	31,750.00			23,327.6
Peninsula	41,297.49	308.02	41,605.51	54,000.00	1,467.15	90.65	43,163.3
Philadelphia	69,389.52	4,374.30	73,763.82	115,000.00	1,251.24	267.08	75,282.1
Pittsburgh	93,817.31	2,581.91	96,399.22	115,600.00	1,516.91	423.99	98,340.1
Puerto Rico Provisional				100.00			
Troy	47,205.67	1,447.00	48,652.67	61,400.00	893.24	209.15	49,755.0
West Virginia	102,934.02	8,350.01	111,284.03	143,000.00	2,878.91	166.40	114,329.3
Wyoming	50,604.83	1,158.90	51,763.73	58,500.00			51,763.7
Northeastern Jurisdiction	250.00	100.00	350.00			350.00	
Total	930,940.34	35,030.89	965,971.23	1,354,900.00	23,103.72	2,624.74	991,699.6
South Central:							
Central Kansas	116,122.91	10,776.19	126,899.10	185,000.00	3,682.83	422.19	131,004.1
Central Texas	61,616.50	14,626.06	76,242.56	100,000.00	2,174.60	118.38	78,535.5
Indian Mission	1,045.68		1,045.68	2,000.00			1,045.6
Kansas	65,237.98	6,742.00	71,979.98	114,000.00	1,709.65	449.00	74,138.6
Little Rock	48,933.18	9,598.86	58,532.04	81,000.00	1,631.70	5.67	60,169.4

FIRST NINE MONTHS 1960—1961

OF MISSIONS—THE METHODIST CHURCH
Acting Treasurer

DIVISION OF TOTAL RECEIPTS

Total on Appropriations 1959-1960	Appropriations		Week of Prayer (Including W.S.G.)	Cash for Supply Work	Supplementary Gifts	Cultivation ½ of 1c Per Member	Bequests	Total Receipts
	General	Conference Work						
$ 750.34	$ 751.00		$ 60.54	$ 44.25	$ 112.60	$ 3.50		$ 971.89
1,718.10	1,911.00		254.96	175.19	50.00	9.50		2,400.65
9,961.25	8,555.00	$ 2,750.00	413.99	2,360.40	6.50	34.00		14,119.89
762.50	739.77		89.55	50.00	29.00	3.90		912.22
1,237.90	1,127.25		47.00	23.00				1,197.25
1,177.55	1,002.06		113.56	165.40	21.06	11.72		1,313.80
10,720.00	9,376.75		670.80	1,035.80	50.00			11,133.35
2,478.55	3,074.95		124.43	278.00		8.00		3,485.38
1,094.25	1,378.00		169.10	199.90				1,747.00
1,807.18	1,843.56		217.74	113.94		10.00		2,185.24
3,101.00	3,346.53		226.90	93.00		12.50		3,678.93
611.27	662.20		87.00	88.50		4.15		841.85
1,207.80	1,481.55		60.00	143.70		6.00		1,691.25
2,846.65	2,663.42		150.00	207.30		12.00		3,032.72
733.40	685.00		65.00	20.00		7.00		777.00
5,962.88	4,963.84		445.77	392.24	70.35	20.00		5,892.20
2,008.66	2,336.00		310.64	102.77	55.82	6.00		2,811.23
126.10	71.55							71.55
48,305.38	45,969.43	2,750.00	3,506.98	5,493.39	395.33	148.27		58,263.40
158,977.59	117,924.07	40,800.00	8,904.22	25,223.34	9,635.50	190.50		202,677.63
122,947.38	131,355.09	3,412.44	7,977.10	11,640.71	3,413.74	202.00		158,001.08
52,652.93	53,167.82		3,909.53	6,100.41	2,264.13	80.85		65,522.74
92,803.38	89,930.16	2,250.00	6,157.59	12,647.12	1,054.65	139.08		112,178.60
89,028.96	81,980.15	8,750.00	6,023.84	19,928.17	683.78	149.36		117,515.30
84,271.72	83,738.66		6,122.15	10,735.44	1,914.84	146.67		102,657.76
21,216.94	19,309.66		1,878.53	4,228.30	189.14			25,605.63
181,234.47	181,905.63	8,699.94	10,484.00	19,964.76	1,487.25	255.64		222,797.22
104,258.34	104,493.36		7,103.35	10,504.36	1,990.52	66.53	2,000.00	126,158.12
96,004.70	113,990.25	3,600.00	9,184.72	14,782.31	3,851.99	96.10	25.00	145,530.37
59,146.05	59,717.61		3,490.97	6,098.19	357.44	98.15		69,762.36
248,792.36	248,559.10		17,191.37	27,038.89	3,487.55	348.82		296,625.73
164,342.97	177,937.71	3,690.64	7,899.25	19,856.77	5,903.10	174.61		215,462.08
31,890.15	32,909.60		2,599.63	4,435.30	213.02	52.00		40,209.55
53,097.11	52,975.47		4,589.24	10,356.05	580.00	33.30		68,534.06
114,434.39	105,760.87	7,627.50	7,424.65	22,872.01	5,277.13	101.37		149,063.53
37,805.83	36,869.77		2,616.46	4,643.41	531.55	59.82		44,721.01
25.00					760.54			760.54
1,712,930.27	1,692,524.98	78,830.52	113,556.60	231,055.54	43,595.87	2,194.80	2,025.00	2,163,783.31
104,325.72	72,054.02	22,950.00	8,334.63	11,362.94	5,723.85	162.87		120,588.31
38,826.75	38,545.51		3,015.04	3,366.65	78.00	90.00		45,095.20
42,007.81	31,724.52	10,868.00	3,692.17	5,744.90	340.00			52,369.59
61,220.07	58,625.86	3,749.94	5,578.13	7,337.73	1,202.07	90.00	3,693.49	80,277.22
43,481.87	44,409.21	1,920.00	3,149.78	4,209.85	390.00	89.81	1,907.00	56,075.65
7,639.25	7,888.37		1,005.33	474.13	21.00	24.72		9,413.55
30,525.53	10,634.96	10,350.00	1,952.04	7,661.07	1,990.00	39.70		32,627.77
18,298.90	17,499.95	3,300.00	1,343.22	2,685.79	1,249.60	38.94		26,117.50
5,507.42	6,571.26		585.37	751.00	20.00			7,927.63
48,620.94	43,552.72	4,488.75	3,647.16	11,259.34	295.00	90.92		63,333.89
32,210.23	31,696.83		1,626.25	4,049.00	117.81		500.00	37,989.89
50,789.37	49,150.19	3,487.50	2,986.51	4,372.94	1,192.00	87.36		61,276.50
59,448.94	61,920.79		4,079.54	5,533.81	1,330.30	93.64		72,958.08
22,609.20	22,577.61	750.00	2,008.17	2,494.60	404.40			28,234.78
43,609.37	33,908.34	9,254.97	3,269.76	2,591.25	1,439.45			50,463.77
77,956.29	59,457.17	15,824.97	5,414.47	9,584.64	6,251.92	118.28		96,651.45
98,263.48	77,415.12	20,925.00	7,505.62	12,574.70	510.00	125.56	189.31	119,245.31
100.00			250.00	10.00				260.00
49,429.24	49,755.06		2,887.71	5,188.77	883.89	93.76		58,809.19
112,321.89	107,129.34	7,200.00	10,777.19	13,501.04	4,089.92	162.21		142,859.70
50,785.63	44,263.76	7,499.97	3,190.58	9,354.25	183.50	84.00		64,576.06
251.45	350.00							350.00
998,229.35	869,130.59	122,569.10	76,298.67	124,108.40	27,712.71	1,391.77	6,289.80	1,227,501.04
124,102.60	130,029.14	974.98	9,292.68	10,210.29	679.44	174.31		151,360.84
77,982.01	78,535.54		7,355.48	8,483.02	908.23	36.02		95,318.29
1,061.74	1,045.68		115.41	135.27		63.10		1,359.46
66,909.37	74,138.63		4,956.58	9,118.23	422.41	129.12		88,764.97
56,103.81	60,169.41		4,010.82	4,024.66	329.18	60.48		68,594.55

FINANCIAL CONFERENCE REPORT FO

WOMAN'S DIVISION OF CHRISTIAN SERVICE—BOA

Mrs. Ann Curphey Bro

Jurisdiction	CONFERENCE INCOME ON APPROPRIATIONS BY DEPARTMENTS						
	Adult	W.S.G.	Paid on Pledge 1960-1961	Total Pledged 1960-1961	Youth	Children	Total on Appropriati 1960-196
South Central (Continued):							
Louisiana	$ 66,680.90	$ 12,006.99	$ 78,687.89	$ 109,075.00	$ 1,313.34	$ 116.82	$ 80,118
Missouri	32,279.21	3,103.34	35,382.55	55,640.00	317.97	.....	35,700
Nebraska	117,630.35	5,609.63	123,239.98	197,700.00	1,272.07	277.59	124,789
New Mexico	24,150.00	4,558.00	28,708.00	31,000.00	282.26	56.37	29,046
North Arkansas	34,828.57	12,446.43	47,275.00	59,000.00	998.64	17.43	48,291
North Texas	66,686.16	13,109.24	79,795.40	125,000.00	2,662.51	44.18	82,502
Northwest Texas	51,185.11	9,426.08	60,611.19	90,000.00	635.59	36.20	61,282
Oklahoma	110,354.28	18,288.79	128,643.07	185,000.00	2,031.39	.....	130,674
Rio Grande	1,149.04	65.50	1,214.54	1,605.00	57.45	11.44	1,283
St. Louis	58,425.18	8,668.94	67,094.12	93,625.00	651.83	124.16	67,870
Southwest Missouri	54,969.26	8,738.84	63,708.10	100,000.00	765.18	158.12	64,631
Southwest Texas	72,457.06	13,911.31	86,368.37	128,000.00	2,569.15	13.78	88,951
Texas	117,543.43	20,331.46	137,874.89	195,000.00	3,490.40	300.72	141,666
South Central Jurisdiction	136.63	227.19	363.82	.....	.....	.....	363
Total	1,101,431.43	172,234.85	1,273,666.28	1,852,645.00	26,246.56	2,152.05	1,302,064
Southeastern:							
Alabama-West Florida	59,104.23	8,958.95	68,063.18	100,000.00	409.58	105.99	68,578
Cuba Mission	.....	.....	.....	500.00	.....	.....	.....
Florida	144,643.81	18,544.22	163,188.03	176,000.00	6,376.02	328.72	169,892
Holston	93,899.95	19,156.27	113,056.22	147,500.00	6,228.73	361.02	119,645
Kentucky	30,823.77	5,199.55	36,023.32	82,000.00	447.27	127.96	36,598
Louisville	40,937.27	6,132.45	47,069.72	75,000.00	2,863.41	45.08	49,978
Memphis	57,411.82	14,083.40	71,495.22	98,000.00	2,475.19	174.01	74,144
Mississippi	44,549.14	10,865.80	55,414.94	83,000.00	1,982.54	84.94	57,482
North Alabama	70,542.96	14,811.55	85,354.51	112,000.00	3,359.19	183.93	88,897
North Carolina	90,084.10	9,112.62	99,196.72	142,300.00	3,722.87	542.94	103,462
North Georgia	103,975.00	28,720.00	132,695.00	195,000.00	4,102.67	374.23	137,171
North Mississippi	33,032.34	7,227.53	40,259.87	62,500.00	2,040.72	90.31	42,390
South Carolina	112,471.19	14,738.58	127,209.77	165,000.00	2,740.02	174.90	130,124
South Georgia	96,493.75	14,701.10	111,194.85	144,000.00	2,306.09	343.38	113,844
Tennessee	62,449.34	13,888.00	76,337.34	108,000.00	3,021.92	144.27	79,503
Virginia	180,130.22	14,899.09	195,029.31	250,000.00	7,535.19	536.64	203,101
Western North Carolina	95,517.24	18,286.78	113,804.02	170,000.00	5,764.84	63.18	119,632
Southeastern Jurisdiction	.....	.....	.....	.....	.....	.....	.....
Total	1,316,066.13	219,325.89	1,535,392.02	2,110,800.00	55,376.25	3,681.50	1,594,449
Western:							
Alaska Mission	1,844.75	50.00	1,894.75	1,944.00	.....	.....	1,894
California-Nevada	91,138.41	12,048.44	103,186.85	118,500.00	2,079.96	70.93	105,337
Hawaii Mission	2,456.93	.....	2,456.93	3,000.00	.....	.....	2,456
Idaho	15,375.48	803.60	16,179.08	17,195.00	929.04	42.05	17,150
Montana	17,385.13	1,571.77	18,956.90	22,800.00	985.65	28.97	19,971
Oregon	35,035.23	4,164.37	39,099.60	60,750.00	2,331.48	11.05	41,542
Pacific Japanese Provisional	1,086.55	201.00	1,287.55	1,425.00	200.05	.....	1,487
Pacific Northwest	55,786.51	6,453.42	62,239.93	81,500.00	1,519.12	43.90	63,802
Rocky Mountain	53,090.75	5,281.04	58,371.79	74,000.00	1,635.96	228.75	60,236
Southern California-Arizona	199,425.27	19,393.80	218,819.07	290,000.00	587.36	174.16	219,580
Western Jurisdiction	147.15	.....	147.15	.....	.....	.....	147
Total	472,772.16	49,967.44	522,739.60	671,114.00	10,268.62	599.81	533,608
Total from Conferences	5,492,943.33	566,872.61	6,059,815.94	8,511,305.40	166,484.65	15,596.72	6,241,897
Other Income for Appropriations:							
Deaconess Pension Fund	.....	.....	.....	.....	.....	.....	54,347
Enrolled Home Missionary Pension Fund	.....	.....	.....	.....	.....	.....	450
Interest Income Allocated from Permanent and Restricted Funds	.....	.....	.....	.....	.....	.....	.....
Miscellaneous Gifts for Appropriations	.....	.....	.....	.....	.....	.....	21,061
							75,859
Grand Total	$5,492,943.33	$566,872.61	$6,059,815.94	$8,511,305.40	$166,484.65	$15,596.72	$6,317,757

FIRST NINE MONTHS 1960—1961

MISSIONS—THE METHODIST CHURCH
cting Treasurer

DIVISION OF TOTAL RECEIPTS

Total on ppropriations 1959-1960	Appropriations		Week of Prayer (Including W.S.G.)	Cash for Supply Work	Supplementary Gifts	Cultivation ½ of 1c Per Member	Bequests	Total Receipts
	General	Conference Work						
$ 79,976.56	$ 80,118.05	.....	$ 7,948.33	$ 12,721.31	$ 426.52	$ 79.39	.....	$ 101,293.60
35,590.76	35,700.52	.....	3,948.98	5,337.58	601.10	57.88	.....	45,646.06
117,759.63	111,349.64	$ 13,440.00	6,043.69	12,755.80	14,713.62	149.03	.....	158,451.78
26,044.80	29,046.63	.....	4,225.34	8,135.23	663.00	43.35	.....	42,113.55
45,274.55	48,291.07	.....	5,115.06	7,866.27	2,424.00	69.85	.....	63,766.25
80,246.01	82,502.09	.....	9,815.10	8,395.47	1,022.25	89.85	.....	101,824.76
65,173.55	61,282.98	.....	9,402.14	8,320.07	2,815.58	64.20	.....	81,884.97
128,997.05	130,674.46	.....	11,029.57	18,005.02	9,446.89	156.63	.....	169,312.57
1,519.97	1,283.43	.....	529.72	353.53	234.40	.....	.....	2,401.08
65,509.35	67,870.11	.....	5,616.49	16,260.85	95.45	.....	.....	89,842.90
65,233.88	64,631.40	.....	5,465.09	9,473.11	845.63	82.20	.....	80,497.43
88,755.11	88,951.30	.....	10,049.54	13,679.22	396.64	93.29	.....	113,169.99
136,321.27	141,666.01	.....	11,532.19	17,289.78	811.18	130.63	.....	171,429.79
498.50	363.82	.....	.....	.....	.....	.....	.....	363.82
1,263,060.52	1,287,649.91	14,414.98	116,452.21	170,564.71	36,835.52	1,479.33	.....	1,627,396.66
66,987.34	68,578.75	.....	11,828.36	7,633.97	2,613.00	47.00	.....	90,701.08
.....	.....	.....	.....	.....	.....	.....	.....	.....
158,448.89	169,892.77	.....	16,558.60	24,454.60	15,260.87	300.00	.....	226,466.84
118,364.38	119,645.97	.....	19,456.03	12,907.62	8,396.38	146.82	.....	160,552.82
54,334.25	36,598.55	.....	4,627.39	3,222.28	18.00	60.00	.....	44,526.22
51,783.60	49,978.21	.....	6,800.45	6,251.94	4,855.00	55.34	.....	67,940.94
72,458.76	74,144.42	.....	11,789.72	8,274.30	1,963.44	93.86	.....	96,265.74
59,111.37	57,482.42	.....	8,436.12	4,210.62	127.56	.....	.....	70,256.72
89,325.12	86,647.63	2,250.00	9,909.64	13,644.75	3,214.30	120.58	.....	115,786.90
91,707.82	103,462.53	.....	12,864.88	14,386.91	8,780.46	163.21	.....	139,657.99
129,786.46	137,171.90	.....	12,647.40	19,287.28	8,400.00	.....	.....	177,507.23
42,365.30	42,390.90	.....	6,445.35	4,176.69	425.16	41.52	.....	53,479.62
131,728.58	128,549.69	1,575.00	11,391.24	11,213.60	8,935.36	153.70	.....	161,818.59
111,137.38	113,844.32	.....	12,094.74	10,491.67	1,185.40	102.13	.....	137,718.26
80,069.34	63,753.53	15,750.00	7,505.20	5,805.90	400.16	76.91	.....	93,291.70
197,654.28	200,101.14	3,000.00	24,874.64	16,180.34	33,605.00	254.00	.....	278,015.12
117,117.31	119,632.04	.....	15,217.59	18,174.12	35,969.01	.....	.....	188,992.76
.....	.....	.....	.....	.....	296.99	.....	.....	296.99
1,572,380.18	1,571,874.77	22,575.00	192,447.35	180,316.59	134,446.74	1,615.07	.....	2,103,275.52
1,650.50	1,894.75	.....	331.75	229.49	75.00	1.00	.....	2,531.99
105,873.68	102,487.74	2,850.00	6,191.70	17,286.72	6,668.98	129.75	.....	135,614.89
2,349.59	2,456.93	.....	218.44	170.13	.....	1.43	.....	2,846.93
14,968.14	17,150.17	.....	974.24	2,136.93	689.60	24.00	.....	20,974.94
18,309.82	18,021.52	1,950.00	1,530.17	2,287.33	.....	60.66	.....	23,849.68
40,815.15	35,542.13	6,000.00	2,742.71	4,716.71	323.50	32.41	.....	49,357.46
1,098.94	1,487.60	.....	443.95	125.41	53.58	.....	.....	2,110.54
63,301.19	63,802.95	.....	4,492.85	7,116.36	1,650.17	91.29	.....	77,153.62
61,461.05	59,011.54	1,224.96	4,570.71	9,022.14	1,917.64	110.67	.....	75,857.66
221,849.02	214,630.59	4,950.00	12,274.74	37,566.44	28,634.74	241.61	.....	298,298.12
114.54	147.15	.....	.....	.....	.....	.....	.....	147.15
531,791.62	516,633.07	16,974.96	33,771.26	80,657.66	40,013.21	692.82	.....	688,742.98
6,126,697.32	5,983,782.75	258,114.56	536,033.07	792,196.29	282,999.38	7,522.06	8,314.80	7,868,962.91
50,198.23	54,347.40	.....	.....	.....	.....	.....	.....	54,347.40
806.19	450.75	.....	.....	.....	.....	.....	.....	450.75
.....	.....	.....	.....	.....	.....	.....	.....	.....
18,687.05	21,061.84	.....	.....	.....	.....	.....	.....	21,061.84
69,691.47	75,859.99							
$6,196,388.79	$6,059,642.74	$258,114.56	$536,033.07	$792,196.29	$282,999.38	$7,522.06	$8,314.80	$7,944,822.90

In Memoriam

Miss Lois Tinsley, the daughter of the late Dr. and Mrs. W. C. Tinsley was born eleven miles from Americus, Georgia, on September 18, 1885. She received her early education in country schools and was graduated from junior college and the former Scarritt Bible and Training School in Kansas City, Missouri.

The influence of a Christian home and the family altar, according to her testimony of years ago, led Miss Tinsley to seek to serve her Master through the office of deaconess. She was consecrated at the meeting of the Woman's Missionary Council of the former Methodist Episcopal Church, South, in Washington, D. C., in 1912.

Miss Tinsley was retired in 1950, following thirty-seven years of service in community center work in the states of Mississippi, Alabama, Oklahoma, Virginia, and Texas. Following a lingering illness she passed away on March 28, 1961, in Asheville, North Carolina, where she was awaiting entrance into the new Brooks-Howell Home.

Word has been received of the death of *Mrs. Helen Patton Hanson*, widow of Dr. William C. Hanson, on April 19, 1961, in Kansas City, Missouri. Mrs. Hanson was the vice-president of the South Central Jurisdiction Woman's Society of Christian Service during the first quadrennium. Dr. Hanson was a minister in the Kansas Conference and for many years was head of the Methodist Book Store in Kansas City. Two married daughters survive.

Mrs. Hanson was a member of the Reorganization Committee at the time of unification. She prepared the ritual for the Charter Meeting Program of the Woman's Society of Christian Service.

ARRIVALS AND DEPARTURES

RECENT ARRIVALS FROM:

JAPAN: Miss Rose Waldron (Regular) c/o Mr. N. W. Waldron, Wesley Gardens, Des Moines, Washington

LATIN AMERICA: *Bolivia*—Miss Margaret Toothman (Term Completed) R. R. 1, Payette, Idaho

RECENT DEPARTURES FOR:

AFRICA: *North Africa*—Miss Earline Ledbetter (Regular)

Southern Rhodesia—Miss Alice Whitney (Regular)

INDIA: Misses Elda Mae Barry, R.N. (Regular); Theresa Lorenz, R.N. (Regular)

JAPAN: Misses Helen Barns (Regular); Pearle McCain (Regular)

LATIN AMERICA: *Argentina*—Misses Helen Thompson (Special Term); Joyce Hill (Regular); Juanita Kelly (Regular)

SOUTHEAST ASIA: *Hong Kong*—Miss Anne Herbert (Regular)

Malaya—Miss Evelyn Gislason (Special Term)

Singapore—Mrs. Orpha King (Special 4-year term)

Taiwan—Miss Louise Crawford (Regular)

Progress Report

The construction of the Brooks-Howell Home in Asheville, North Carolina, for retired deaconesses and missionaries of the Woman's Division is nearing completion. It should be ready for occupancy in the early fall.

The Woman's Division approved supplementary gifts for furnishings. Gifts designated for this purpose may be sent to the treasurer of the Woman's Division through the regular channels. Amounts may range from $23 for a chair to $173 for a hospital bed, or $500 for bedroom furnishings or larger amounts for infirmary rooms, lounges, and other needs.

Sixty individual bedrooms with adequate infirmary and other facilities will help in providing living accommodations for those who have served the church so faithfully through the years.

EMMA BURRIS, *Executive Secretary of Social Welfare and Medical Work*

The Annuity Plan brings you:

1. *Guaranteed life income of fixed percentage that never varies, is never late and is not affected by economic conditions.*
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3. *Full response to Christ's command, "Go ye into all the world," because your money will be used eventually for world-wide missions.*

Send Today for the free pamphlet Dedicated Dollars

CLIP COUPON AND MAIL

Treasurer, Woman's Division of Christian Service, Room 1427
Board of Missions, The Methodist Church
475 Riverside Drive, New York 27, New York
Send free booklet. (MW661)

Name_____

Street_____

City_____ Zone____ State_____

Date and year of birth_____

September

Christian Social Relations: Complete plans for United Nations Day observance.

Missionary Education and Service: Make plans for the study "Churches for New Times," to begin in October.

Promotion: As a member of the committee on local church activities participate fully in plans for making new members and visitors feel welcome and "at home" in your church and society.

Spiritual Life: See that Week of Prayer and Self-Denial offering envelopes are distributed. Display poster. Interpret the Fellowship of Intercession.

Supply Work: Present Christmas *Askings* through some new attractive method.

Treasurer: In cooperation with the secretary of promotion present methods for financial promotion, especially My World Bank and Place Mats.

Vice-President: Distribute *My Date Book* which includes program calendar.

Youth Work: Encourage the World Friendship Group of Girls to use the program book *Christians for These Times*. Ask the society to provide sufficient copies for this group.

October

Christian Social Relations: Cooperate in community observance of United Nations Day and the UNICEF Trick or Treat.

Literature and Publications: Work hard to secure one hundred per cent renewals of combination subscriptions to THE METHODIST WOMAN and WORLD OUTLOOK.

Promotion: Help the committee on membership to develop ways to increase the membership. Stress the importance of accurate reporting for all lines of work.

Youth Work: Cooperate with the committee on vocations in the local church.

November

Christian Social Relations: Cooperate in interdenominational observance of World Community Day (first Friday in November).

Literature and Publications: Promote subscriptions to THE METHODIST WOMAN and WORLD OUTLOOK as Christmas gifts.

Vice-President: Report on the meeting of the World Federation of Methodist Women held in Oslo. (See November issue of THE METHODIST WOMAN.)

Christian Social Relations: Study responsibilities for 1962-1963 as presented in the March issue of THE METHODIST WOMAN.

Missionary Education and Service: Begin the study, *The Meaning of Suffering*.

Treasurer: Give information concerning the 1962 Assembly Offering.

April

Literature and Publications: Secure new combination subscriptions to THE METHODIST WOMAN and WORLD OUTLOOK. Each church has just one serial number so work with the chairman of literature and publications of the Wesleyan Service Guild.

Promotion: Encourage attendance at district and subdistrict meetings. Also keep the Sixth Assembly of the Woman's Society of Christian Service before the members. Many may find it possible to attend as visitors (May 15-18, Atlantic City, New Jersey).

Spiritual Life: Alert all prayer groups to undergird the Assembly with prayer.

Treasurer: Urge all members to complete pledge payments. Call a meeting of committee on finance to prepare 1962-1963 budget.

May

General: Adopt budget, elect and install officers, plan for representation at summer school of missions, change circle memberships.

Christian Social Relations: Cooperate in May Fellowship Day and Family Life Week.

Missionary Education and Service: Begin the study "The Christian and Responsible Citizenship."

Promotion: Send list of newly-elected officers with complete addresses to district secretary of promotion.

Student Work: Order the (blue) Student Information Cards for students entering college this fall. Send to Methodist Student Director on the campus or campus pastor or to your conference secretary of student work by June 1 if possible.

Supply Work: Check *Askings*. Be sure all requests have been met.

Treasurer: Empty the treasury! Forward all available funds to conference (or district) treasurer by May 10.

Vice-President: Meet with committee on program to evaluate year's programs and begin plans for next year.

Wesleyan Service Guild: Assembly Guild Weekend, May 18-20, 1962, Atlantic City, New Jersey. Attend if possible; remember the meeting in prayer, read reports concerning it in THE METHODIST WOMAN.

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MRS L B HAZZARD
4801 BRANDYWINE ST NW 052
WASHINGTON 16 D C 4336

PROGRAM MATERIAL

September, 1961, through August, 1962

For Woman's Societies and Wesleyan Service Guilds

THE HOUSEHOLD OF GOD

The *Program Book* and *Worship Booklet* have been combined in one volume. There are two programs for each month, one for the general meeting of the Woman's Society or Guild, the other a circle program, with a worship service correlated with each month's program. Each society and Guild should have one *Program Book* for each member of the Program Committee.

Program Book. Programs and worship services in one book. $1.00; 6 for $5.00.

Spanish Program Book. Available about June 15. $1.00.

FOR YOUTH

Christians for New Times. Nine undated programs and worship resources for a World Friendship Group of Girls in the Methodist Youth Fellowship. $1.00.

APPROVED STUDIES 1961-62

Theme: The Christian Mission in Latin American Countries

Land of Eldorado. By Sante Uberto Barbieri. $1.50.

The Quiet Crusaders. By Henry L. McCorkle. $1.95.

Adult Guide on "The Christian Mission in Latin American Countries." By Carman St. J. Wolff. 75 cents.

Theme: Churches for New Times

Edge of the Edge. By Theodore E. Matson. $1.50.

By Deed and Design. By Virgil Foster. $1.95.

Adult Guide on "Churches for New Times." By C. Richard Brown. 75 cents.

Theme: The Christian and Responsible Citizenship

Under Orders: The Churches and Public Affairs. By Roswell P. Barnes. $1.00.

Guide to "Under Orders: The Churches and Public Affairs." By Margaret R. Bender. 35 cents.

Theme: The Meaning of Suffering

The Meaning of Suffering. By Ralph W. Sockman. 75 cents.

Guide to "The Meaning of Suffering." By Leila Bagley Rumble. 35 cents.

Stretch Forth Thine Hand. By Betsy Stockton Wolfe. Playlet for the study of "The Meaning of Suffering." 35 cents.

NEW MATERIALS

Handbook for Secretaries of Supply Work. 35 cents.

Activities for 1961-62. Free for postage.

A Christian's Primer of Political Action. 35 cents.

Wesleyan Service Guild In Remembrance Cards. For use when memorial gifts are given for the work of the Wesleyan Service Guild. Free.

A New Ministry Given to Us. Leaflet for the promotion of student work. Free for postage.

My Job As Secretary of Youth Work. Revised. Free for postage.

Why I Am a Deaconess. Free for postage.

Prayer Groups. Full information on how to form and conduct prayer groups. 35 cents.

Do You Know? Work of the Foreign Department. 50 cents; 3 for $1.25.

Methodist Women in the Philippines. Free for postage.

Taiwan. Leaflet telling of Woman's Division work on Taiwan. Free for postage.

Spiritual Life Packet, 1961-62. $1.00.

The Church-Wide Studies

Latin American Countries in Focus. By Marian Derby and James E. Ellis. This story of work of The Methodist Church in Latin America provides supplementary material for "The Christian Mission in Latin American Countries." 75 cents.

The Call for New Churches. By B. P. Murphy. The story of Church Extension in The Methodist Church can be used as supplementary material for "Churches for New Times." 75 cents.

SEND FOR OUR NEW CATALOG FOR 1961-1962

Orders for the above should be sent to—

Literature Headquarters: **7820 Reading Road, Cincinnati 37, Ohio**

Cokesbury Book Stores also sell the literature of the Woman's Division of Christian Service.